

THE CHINESE RECORDER

VOL. LII.

JULY, 1921.

No. 7

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THE NATIONAL CHRISTIAN CONFERENCE

The National Christian Conference will meet in the Town Hall, Shanghai, May 5th-14th, 1922.

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VOL. LII

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Editorial

The Chinese Girl Athlete Appears.

OF far more than merely spectacular import was the participation in the Far Eastern Games of a thousand Chinese school girls. For an hour on the afternoon of June 1 the great arena was filled with them—first in a parade encircling the entire running track, then in a mimetic drill spread over half the field, and lastly in thirty-seven separate units each of which demonstrated various group games. Seventeen Shanghai schools were represented, and there was one delegation of factory employees,—perhaps the first time in China that students and industrial girls have thus co-operated.

Anyone at all familiar with the history of Chinese womanhood will appreciate what the bare facts mean—that so far as we can ascertain, China is the first nation to admit girls to any version of the Olympic Games; that so many as one thousand girls, uniformly clad, turned out at one time; that they were able with no joint rehearsal to put on a piece of team-work on so large a scale. There was also social significance in the fact that instead of serving simply as a spectacle for the passing moment, the demonstration centered around the staging of forms of recreation easily adaptable to Chinese group life.

The performance was planned and directed by the physical education department of the Young Women's Christian As-

sociation, which through its Normal Training School of Hygiene and Physical Education is each year sending girls out into the schools of China as physical directors and interpreters of the gospel of health and play for Chinese women. Most of the students in this school are Christians or become so before completing the two year course, and it is good to consider what it will mean to China if physical freedom for her women can from the beginning be identified with the way of Jesus Christ.

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China's Public Schools.

THE best review that we have seen of the plans and achievements of the Chinese Government in education is an unsigned article in the "Chinese Social and Political Science Review" for December 1920. The article is evidently written by a Chinese educationist and is based on and merits most careful study. Only passing reference is made to mission education. That modern education in China has made progress is seen in the fact that there are now 134,000 modern schools, including normal, industrial, and technical schools, colleges, and universities with approximately 4,500,000 students, 326,000 teachers and administrators, and an annual expenditure of \$40,000,000. Relatively educational work for girls is weak; there are thirty-three schools for boys to one for girls; twenty-two boy students to one girl student, and six times as much money is spent for the education of boys as for girls. Outside of a recently established Girls' Higher Normal School in Peking, no institution for girls above the middle school is carried on by the Government. While girls and boys are admitted together in primary schools, they are usually put in separate classes. Actual achievements in public education do not come up to the regulations published in 1913. The lower primary course is meant to be compulsory. A great deal of time is given to moral instruction. The article is critical as well as analytical. The small number of middle schools and the rigidity of their courses, the undue number of administrative officers,—which is charged up against administrative inefficiency and nepotism,—together with student unruliness are critically discussed. In large cities educational deficiency is still lamentably apparent, "while in the rural districts we may not find a single school for an area of tens of miles." Comparing educational conditions in the United States and China in 1914, the writer says the expenditure per capita for the population

in the United States for education was \$5.62 ; in China 7½ cents. One reason given for this is that 70% of China's annual income goes into militarism. To meet China's vast needs 1,000,000 elementary schools with an enrollment of 89,000,000 students are required ; this in the case of elementary schools means an increase of eight times the present number and in the case of students twenty-four times. For these primary schools alone 2,000,000 teachers are needed and the utter inadequacy of the present sources of supply of teachers is pointed out. To meet the financial problems involved, the curtailment of military expenditure, and a general tax for education are suggested.

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**Christian Athletes
Meet in Fellowship.**

DURING the Far Eastern Olympic in Shanghai, 127 athletes and students, men and women, from Japan, The Philippines and China, gathered in a fellowship meeting. This was the first meeting of its kind in the Far East. Dr. T. H. Lee, who presided, said that while the Olympic Games were good, they were not in themselves sufficient to realize Christian ideals. Emphasis was laid on the responsibility of students to help find a Christian solution to the international complications in the Far East. Mr. C. Osias of the Philippine Islands proposed that the fellowship of this meeting be cemented by the organization of a Far Eastern Students' Federation. The students from the Philippines, he stated, are ready to join hands to promote the brotherhood of men and brotherliness among nations. Mr. David Z. T. Yui, General Secretary of the Y. M. C. A. in China, gave the true meaning of world citizenship as citizenship in God's Kingdom. He stated that a nationalistic citizenship in conflict with God's Kingdom must perish, and urged the students to study the Far Eastern situation and seek a solution even if it meant a sacrifice. These ideas are in line with a new clause recently put into the constitution of the "World Students' Federation" as reported by Dr. John Y. Lee, that one of the objects of the Federation is to promote international fellowship. That this is already realized by students in the East was shown by a series of resolutions read to the meeting which were spontaneously proposed and unanimously adopted by those in attendance on a Young Men's Christian Association Conference at Kago-

shima, Japan, April 1-4, 1921, who represented one city association and fourteen student associations in Southern Japan. These resolutions were later sent to sixty-three student associations in Japan most of which are in government schools. In addition to urging closer relationship between the Young Men's Christian Associations in Japan and China and efforts to secure the attendance of a large number of delegates from Japan at the General Conference of the World Students' Federation to meet in Peking in 1922, the resolutions said:—"We are firmly convinced that it is our special mission as Christian men to devote ourselves to the betterment of international relations. In view of present circumstances this mission is of the gravest importance as it bears upon the relation of our country to the other countries of Asia. Guided by the principle of world brotherhood the Young Men's Christian Association can make a notable contribution to the common purpose of promoting understanding and co-operation throughout the whole of Asia." Subsequent to this fellowship meeting a promotion committee of nine—three from each country—was formed "to take such further steps as may be necessary to maintain the spiritual fellowship of this meeting and to look towards the possible formation of a section of the World Student Christian Federation in Far Eastern countries." These plans and ideas are part of the great world movement of students for better world conditions. It is especially significant as occurring at this time.

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**The Laity Meet
in Conference.**

DURING the early part of May, 1921, 304 laymen and laywomen connected with the Methodist Episcopal Church, South, gathered in Conference at Soochow; of these 53 were ministers who had the right of speaking but not of voting. The most important step taken was the organization of the Laymen's Committee of the Chinese Methodist Church. All of the officers of this Committee are lay church members: its purpose is to carry out the aims of the Conference. Two of the speeches have been sent to us. Both of them strongly urged the importance of naturalizing the Chinese Church. Mr. T. N. Fan spoke of "The Laymen's Awakening." He showed China's need of the Christian religion for salvation and the necessity of the Church adapting itself to its Chinese environ-

ment and of understanding modern movements. He showed also that compared with the financial outlay the number received as members of the church indicates very "poor business." The unwisdom of Christian leaders being ignorant of modern ideas while non-Christians have thorough access to them was pointed out. He implied that the thinking of the church is static in the midst of great intellectual agitation. Finally he showed that the hope of the Chinese Church in the future is in Chinese leadership, and pointed out that the church members must shoulder the responsibility both for directing the work and financially supporting it. "Native workers," he said, "have found it infinitely easier to co-operate with native leaders who see with the Chinese eye and think with the Chinese brain." The slow progress made in self-support he charged up not to lack of money in China but to lack of contact of the church with the minds and hearts that are to give it. Mr. T. C. Chao dealt with the question "What Should the Laymen Initiate?" He showed that if the church is really alive it must become more self-conscious, more self-directing, and more self-supporting. Among other things he said the Laymen must have an intimate knowledge of the Christian movement both within and without their own church and within and without China. Each church therefore, he urged, should have a Laymen's Organization for the study of church problems. He said, "We shall have to interpret the Bible in our own way, call the articles of faith to the judgment of our own reason, and lay our own theological foundations. We must also create our own discipline, rituals, and programs. And while understanding the Renaissance, we must spiritualize it." He earnestly called on the Laity to initiate a Crusade against moral evils in the church. He urged that the church must take an active part in meeting the needs of social reconstruction for which the Chinese people are crying and also laid emphasis on the necessity of its undertaking financial responsibility and felt that since this could not be done from members' contributions alone other schemes must be tried and proposed a co-operative organization to help meet this need. His ideas on this we have reproduced on page 493. Such a conference is part of the revival of indigenous effort in the Chinese Church.

Promotion of Intercession

MILTON T. STAUFFER

"VERILY I SAY UNTO YOU, WHOSOEVER SHALL SAY UNTO THIS Mountain, BE THOU TAKEN UP AND CAST INTO THE SEA; AND SHALL NOT DOUBT IN HIS HEART, BUT SHALL BELIEVE THAT WHAT HE SAITH COMETH TO PASS: HE SHALL HAVE IT. THEREFORE, I SAY UNTO YOU, ALL THINGS, WHATSOEVER YE PRAY AND ASK FOR, BELIEVE THAT YE RECEIVE THEM, AND YE SHALL HAVE THEM." Mark 11: 23-24.

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The Element of the Supernatural in Prayer. Instead of supernatural let us use the term 'superhuman.' Then we meet with no varying connotations. We agree from the beginning. Supernatural, after all, is foreign to the language of the soul. Nothing can be supernatural to God, why then to us?

In prayer everything but the initial outgoing of desire possesses elements of the superhuman. Many of the things we pray for, the reflex effects of our prayers upon ourselves, the way our prayers are answered, the answers, the entire process from the heart of him who prays to the life of him who is blessed by that prayer, all should be, *must* be superhuman. As superhuman as God's Spirit, power and manner of working is superhuman. Otherwise *where does God come in? Why pray to Him?*

Do we sufficiently possess the element of the superhuman in *our* prayers. Take our *requests* of the last few days. Are folks saying of us, He asks requests in prayer which humanly speaking are impossible. Big orders. Removal of mountains. Why not? Or do we pray chiefly for the things we are more or less likely to get, hesitant or afraid to ask for the things which are impossible unless the superhuman happens. Faith grows no stronger because the nature of our requests does not require it. We limit and disappoint God, we deny ourselves power and joy in intercession, we crawl on in small prayer, all because the superhuman is left out of our requests. "Try me and see," pleads God.

Take our *answers* to prayer. How many were humanly speaking impossible without prayer. Let us list every answer to prayer in which the element of the superhuman has been impressively big. Is the list long? Beside our list let us put the lists of those whom God delighted to hear—George Müller, Hudson Taylor and many others. Where is the trouble? If the element of the superhuman is not in *our* requests it cannot be in *God's* answers. We shall experience miracles in answer to our prayers, when we honour our God with the "impossibles." "If it be difficult in the eyes of . . . this people . . . should it also be difficult in mine eyes? saith the Lord of Hosts." Zech. 8: 6. We may register our growth in prayer by the amount of the superhuman in the answers we receive.

Contributed Articles

New Methods in Evangelism

A. R. KEPLER *

THE title assumes that methods do change. This is as it should be. The business house that to-day would conduct business on methods employed in 1900 would be dead. The government that to-day would conduct its affairs along methods employed fifteen years ago would be decadent. The educational institutions which would provide the same courses of study and employ the same pedagogical methods in vogue twenty years ago, would be acclaimed moribund institutions. The same principle and like judgment can be applied to the missionary enterprise. Paul, the missionary pathfinder, were he living to-day, could not be imagined using First Century methods and carrying a First Century message to the Twentieth Century world. Let us show the same keenness and intelligence in employing Twentieth Century methods in our presentation of Twentieth Century Christianity to our generation as he did in presenting Apostolic Christianity to the Apostolic Age, and thus prove ourselves worthy to "follow in his train." It may be well, however, at the start, to clear away all possibilities of misunderstanding by disclaiming that we preach a new gospel. The message is ever the same. It is only the method of presenting the Evangel which is changing, and must continue to change, from time to time. In this paper I wish to discover the reasons for the new methods,—and present the outstanding types with occasional comments on the same.

The new methods in evangelism may be traced to two sources; namely, (1) the new technique that is characteristic of all forms of modern activity, (2) the new conception of the task of Christianity for the community and the individual.

This is an age of mergers, trusts, and corporations in industrial life. Great world-encircling industries are being

* Originally given as an address before the Changsha Missionary Association, April 1921.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

organized and developed. The world has just discovered the great value which lies in organized, centralized, mass activity. The modern business world is rich in examples demonstrating the irresistibility of a great unified, organized industry. The isolated individual simply cannot compete with it. The Great War has demonstrated, as nothing else could, the great power of organized force and its complete invincibility when all its possible factors have at last been brought under one directing head.

It is not surprising, therefore, that the lessons which have been learned in the sphere of industry and in the art of war, the value of unification, centralization and mass formation, should likewise find their place on the mission field. We therefore see isolated mission presses come together to form great printing houses. We find tract societies and publishing houses organized into union mission book companies and Christian publishers' associations. We see an end to the training of mission doctors and nurses in the several hospitals and inadequately staffed and equipped medical schools. In its stead we find two or three centralized, well-organized and equipped medical schools strategically located providing for the needs of medical education. What was once general is now rare, the training of Christian ministers by individual men, missions delegating this important task to one of their number; it is surprising what splendid Chinese leaders were produced by this method whereby each mission did its own training. But this inadequate method has given place to union theological schools where not only the several missions of one denomination unite for theological training, but where, as in Nanking and Peking, the missions of several denominations unite in providing modern buildings, specially prepared staff, and in making available the most recent results of Biblical scholarship to young men who are to be the leaders of the Chinese Church of to-morrow.

This new mission technique has in recent years also vitally affected that phase of missionary activity designated as evangelistic work in contradistinction to educational and medical work. The old method of evangelism is rapidly passing away. That method was characterized by individualistic effort, but modern methods of evangelism may be characterized by such words as collectivism, massed activities, team-work, specialized staff, and centralization of efforts.

This is as it should be, if Christianity desires to make a real impact upon the non-Christian community. One man may strike one key on a piano and another man another key, and so five, six, or eight persons, or more, may one after another strike their several keys upon the piano, producing little effect upon the consciousness of the hearers. That illustrates the old method of presenting the Gospel message. But let Paderewski strike a selected number of keys on the piano, properly related, and we have the sonata that reaches the heart and attention of the hearer and holds him enthralled. This illustrates the motif and ideals of the new evangelism.

Another cause for the changed method in evangelism is attributable to the new conceptions of the Christian message and the fuller realization of the Christian task. The story is told of an old darky who, at an experience meeting, rose to his feet to testify. He spoke as follows: "Brudders an' sisters," said he earnestly, "you knows, an' I knows, dat I ain't been what I ought to been. I'se robbed hen roosts, an' stole hogs, an' told lies, an' got drunk, an' slashed folks wid-a razor, an' shot crap, an' cursed an' swore, but I thank the Lord, there's one thing I ain't never done,—I ain't never lost ma religion!" Fortunately, this view of Christianity which was not confined to our colored brethren of a generation ago, is rapidly becoming archaic.

The new conception of the Christian's task has been well stated in an editorial appearing in a new religious quarterly, *A Review of Christian Politics and Religion*, published in Great Britain:

"The progress of the modern pilgrim cannot be a solitary enterprise. He feels no vocation to set off by himself, leaving the City of Destruction to its fate. Nor is it even true that he feels himself called to take with himself all its citizens or at least as many as will follow on his journey to the Celestial City. It is the City of Destruction itself that he must reform so far as he is able, into the Celestial City. It is on earth, all over it, that he prays to see God's Name hallowed, His Kingdom come, and His Will done. He hopes for a time not when he himself will be translated from this world to a distant kingdom of heaven, but when the kingdom of this world shall itself become the Kingdom of God and of His Christ.

"The phrases show that this is no novelty. It is the rediscovery of something which always lay at the heart of

Christianity. But as compared with conceptions of Christianity which were current even until quite recent times, it is so new as to be revolutionary. . . . The piety of a hundred years ago was often directly hostile to the amelioration of conditions which outraged human personality. From that we are delivered."

It is realized that the task of Christianity to-day is not merely to save the drunkard but to make it impossible to have drunkards. It is not merely to bring comfort and alms to the poor but to strive to make poverty impossible. That it is not only to hold out heaven as a hope for the other-world life, but to bring heaven into this world's life. That eternal life does not begin when we "ascend on the Dragon on high," but eternal life begins now; and the life which we here live vitally affects the life which is ours beyond the veil. That it is no longer possible in this day and generation for a man to divorce religion from ethics, and for a man to claim that he is deeply religious when his attitude toward society is un-Christian. That nothing that has to do with human uplift is outside of the Church's sphere of activity.

One can readily see, as a result of this new conception of the Christian message and the Christian task, that the missionary enterprise assumes an entirely different aspect from that of a generation ago. It is more diversified. Its articulations to the community life are vastly more numerous than the missionary of twenty years ago supposed. All phases of the non-Christian community life react upon the missionary message much more forcibly than we had once supposed, and affect its reception by the individual. The necessity of Christianizing the entire social order, if we wish to bring our Christianity in its fullness to the individual, is a growingly recognized fact. The Christianizing of the whole social order was never so realized to be our missionary obligation, as in recent years. Therefore, it simply becomes a question of comparative values, and the comparative importance of these various tasks which confront the missionary as he determines upon the methods which he is to employ in evangelism.

Typical of present-day evangelism is the work so successfully organized and ably directed in Hunan by Dr. Frank Keller,—the Los Angeles Colporteur Band. I need not dwell upon the types of work which are carried on under the efficient leadership of Dr. Keller, as the work is well-known.

I wish simply to point out the fact that instead of following the old methods of having the individual colporteur selling tracts and Bible portions on steamer hulks, at street corners and country markets, we find more profitable results in an organized band of twelve or more who descend upon a community and settle down to a thorough systematic attack upon that community with their printed word and the spoken message and the poster on the wall, until the entire community realizes that a new force has been launched in that neighborhood and each individual is obliged to give at least passing notice to this band of Christian workers who have invaded the neighborhood. This illustrates a vital principle in the new methods of evangelism,—the massing of a large number of individual efforts into one large organized force. Formerly whereas a community did not realize the presence of one colporteur in their midst selling and distributing tracts,—in fact, we can conceive of ten or eleven colporteurs working in a given community, each by himself, without the community realizing that any big force was being directed upon its life,—when these individual colporteurs are organized together, into a team, with a team spirit and a definite objective, and under wise leadership, the result is that the community cannot fail to react to this larger massed influence thus brought to bear upon it.

Another type of evangelistic effort has been suggested but, so far as I know, has not yet been given a trial. It is the organization of an institutional church as a mobile equipment. The staff would consist of trained workers to conduct health campaigns, educational institutes, modern agricultural demonstrations; provide illustrated lectures—moving pictures and stereopticons; conduct normal classes in the Phonetic Script, and feature other social service activities. In connection with these activities, it would carry on daily evangelistic services in the tent or building rented for the purpose. The entire staff and equipment would settle down in a large "hsien" or market town, for six or eight weeks, and in that place function all the activities generally pertaining to a Christian community center, until the Christian message and objective have been impinged upon the community. The staff and equipment would then proceed to another center and repeat their efforts whilst a follow-up team occupied the place being vacated; the follow-up team having for its duty the conserving and the

organizing of the results obtained by this intensive campaign. This type of evangelism would be particularly suited for large country districts in which some missions are operating. There is no reason why this method should not be eminently successful. It would require several years to train the staff, assemble the equipment, and project an effective program. But I believe that the result would more than justify the time and the expense invested in such an undertaking.

It is, of course, impossible to deal adequately with such a subject as this, and leave unmentioned the splendid work which the Y. M. C. A. has been doing during the last fifteen years in China. It can be truly said that in very many of the forms of present-day evangelism, the Y. M. C. A. has been the pioneer and has blazed the way. Inasmuch as the concrete work of the Y. M. C. A. is thoroughly familiar, it is not necessary for me to expand any further upon its methods and purposes. There is no missionary organization in China from which I have received more help and inspiration in the development of my own work. The Y. M. C. A. has developed from the small beginnings of twenty-five years ago when even its name was not known in China. In fact, as recently as fifteen years ago, it was an unknown organization outside of the large coast treaty ports. During this brief span it has developed until it is to-day perhaps the best known of all our missionary agencies among the educated non-Christians of this great land.

Now let us consider, somewhat in detail, what is becoming an increasingly prevalent type of evangelistic work,—the Institutional Church, or Community Guild, or Community Church, or Christian Institute, or Social Center. This type of work goes under many names, but they all have the same object in mind. I will try to define my conception of an institutional church.

An institutional church is a place of worship and service wherein Christian activities are centralized, organized, and directed under a trained leadership, with the view of securing the co-operation of every member in Christian service and of making a Christian contact with all the community life and activities so as to Christianize the community and the individual.

This at the same time provides an adequate program both for each Christian to express the manward functioning of his faith, and also to build up and extend by prayer, worship, and

service, that order of Christian democracy otherwise known as the Kingdom of God, which our Divine Lord and Master came and gave His life for, and rose again to establish and make world-embracing.

Let us briefly examine the above connotation of an institutional church. We immediately note that it says nothing concerning equipment. I have asked supposed institutional church workers concerning their work and been informed that they had ping-pong tables, checker-boards, and other games, a reading-room, etc. I recall the classic definition of a college,—Mark Hopkins sitting on one end of a log and a student on the other. An institutional church, likewise, is not an equipment. It is a program of activities. The equipment is merely an accessory, quite desirable to be sure. With this conception of the institutional church, it will be possible not only for a large city work to be maintained under this connotation, but it becomes a like possibility for the church in the out-station. We have an illustration of this in Shanghai where the Presbyterian Church is projecting a large community church work in the Chinese city—the Nantao Christian Institute, while a group of Christians in an out-station have caught the vision and have organized a community church in that out-station.

The definition of an institutional church implies that we gather together the day schools and English classes, the clinics and reading rooms, the prayer meetings and the evangelistic bands, the Sunday schools and the Bible study classes, the Sunday services of worship and the spasmodic social service activities,—all of which we find in almost every station. They are grouped and correlated, and a unified program formulated in which the varied activities are utilized,—and we have launched a mighty Christian impact upon the community.

It is needless to say that such a task necessitates a trained and qualified staff. In fact, it is right here that the best organized community church project may fall down. Our Siang-tan Community Guild for some time, with splendid organization and program of activities, and equipment, was impotent because we were obliged to use on our staff men who were not qualified for the task. We had to possess our souls in patience while our staff was being trained at Peking, Nanking, and Shanghai. May we not hope that the time will soon come when no missionary college in China will qualify that does not

provide a center such as the Yangtzepoo Social Center, as a laboratory for its Departments of Sociology, Education, Economics and Religion, where the student body can get the practical training and varied experience so that they can do their bit as Christian men in their community when they go out into the world? I wonder just how many of our theological schools are making provision in their curriculum for this essential training for the church leaders of to-morrow.

The definition of an institutional church implies "directed" activities. This does not call for a Ludendorff. It means that the several activities must not be permitted to run under their own momentum or drive at unrelated objectives. It is essential that the trained staff meet daily for prayer and conference when the problems of the several departments are mutually considered and policies and programs determined upon. A conference is only a meeting where, instead of the opinion of one being forced upon the others, all have a voice in shaping programs and policies. This promotes morale, *esprit de corps*, and the discovery of latent leadership.

The definition of an institutional church implies as fundamental a knowledge of the community that is to be reached,—its composition, its needs, its strength, and its weaknesses. An early survey is imperative. The character of the community will naturally greatly determine the type and program of the community church. The Institutional Church work in Tsinan has gradually been evolved from the wonderful museum which Dr. J. S. Whitewright founded and developed to such a high stage of efficiency that it has deservedly secured a national reputation. The Yangtzepoo Social Center had its genesis under the guise of a laboratory for the Department of Sociology of the Baptist College. It is located in an industrial community and its problems and technique are therefore different from those organized in a more normal neighborhood and under normal circumstances. Then in Foochow we have the splendid institutional church maintained by the Methodist Mission, one of the first and one of the best equipped institutional churches in China. This church is located in the immediate community of the Y.M.C.A. and this fact has largely influenced the methods and objectives of that church whose desire is not to compete with, but rather augment and supplement the work so successfully carried on there by the Y.M.C.A. In Changsha, Nanking, or Peking where there are

large student populations, the type and activities of the community church will naturally be different from our Community Guild in Siangtan where there is no student class or Y.M.C.A. and where we must plan to reach the great merchant and "live-at-home" classes. On the other hand, a community like that which the Nantao Institute ministers to is so cosmopolitan that its program is delimited only by resources in staff, funds, and equipment.

Since the institutional church seeks to reach the entire community, what is more natural than that here in China we should try to reach the entire community and the individual through the family,—the unit of Chinese society.

In our Siangtan Community Guild, emphasis is placed upon the *family* as a unit to be enlisted in the Guild activities. A family membership not only secures for the holder the privileges of our Guild in the social and religious activities, but also provides an education free of tuition for the children in the family, the number of children who can thus be served being determined by the type of family membership, whether honorary, special, or general. This enables us to get into the homes of the community and secure at once the interest of the entire family. When we have entertainments, our auditorium provides accommodations not only for the husbands or the sons, but for the wives or the daughters as well. Six schools for men and women are maintained daily. The membership is divided into three Departments: Men's, Women's and Junior Departments. The activities of the Guild are conducted under the following Departments: Religious, Educational, Physical, Membership, Medical, and Administration Departments. There are separate lobbies for the men, the boys, and the women, where they can gather for games and social fellowship.

The definition of an institutional church involves the enlistment of every Christian in its activities, each assigned to that particular form of Christian community service for which he is best fitted. It is a selective draft, and all are drafted. It is impossible to over-state the importance of this emphasis on every member service, in the light of the fact that such a large portion of church membership in China views the church somewhat like an impecunious nephew looks upon his rich and generous uncle, rather than as an organization, which, unless it secures the contribution of their talents in service, is to that extent impoverished.

The social service program has five great recognized fundamental objectives: (1) the Christianizing of the social thought; (2) the Christianizing of the social conscience; (3) the Christianizing of the social activities of the community; (4) the Christianizing of the social relationships; (5) the Christianizing of the social spirit,—a task worthy enough to challenge the best in all of us!

The institutional church is not without its problems and difficulties. It is so easy to have your program of activities so crowded with social and educational features that very little room is left for the purely religious activities. It is so easy to draw the crowd and secure the interest in educational activities or for entertainments when so few respond to an invitation for a service of worship and evangelism. There is always the great danger of making social service and community uplift an end in itself rather than a means to an end or a method in which our extreme objective can find expression. But hazard and difficulty exist in connection with all things worth while in this world. Character would not be worth so much to us as it is, be so highly prized or carefully guarded, were not character produced amidst great temptation and danger. It must ever be remembered that the religious motive must be the dominating motive, the Spirit of God the dominating force, and the salvation of souls the dominant aim in this type of work.

In the Siantan Community Guild, in addition to the educational and social service programs, are maintained all the usual devotional and (so-styled) religious activities. During the week preceding the writing of this paper, more than 1,200 of our constituents, through evangelistic services, Sunday school, voluntary Bible classes and prayer service, were brought in touch with the Christian message. I wish it were possible for me to present the program of religious activities for the next three months, presented by our Religious Work secretary, and adopted at a recent staff conference. Suffice it to say that in this program provision is made for three organized Sunday schools and an additional fifteen or more organized voluntary Bible classes, which are to be conducted under the supervision of our Religious Work Department with a unified course of instruction and text books, quarterly examinations, and the awarding of certificates to those who have successfully passed these examinations and been faithful in their attendance.

This question is frequently put: Is there a larger number of church members secured through the community church than by the old methods? It is still too early to give comparative statistics. I have every confidence that the institutional church will meet the pragmatic test. But no more should this factor determine the maintenance of this type of Christian enterprise than we would by the same criterion determine whether evangelistic preaching be continued or not.

All those engaged in community church work whom I have consulted, have the conviction that it is vital for development of this type of evangelism, that the services for prayer, worship, and the administration of sacraments, and the social and educational features, be all maintained in one building. The equipment for worship should be so located and of such comparative excellence as to convey the impression that *there* is the crown and glory of our work,—the ultimate objective where we would draw our community with us to get strength and power for victorious living and service. It is here where our work must differentiate itself from a Settlement House or a "Y." If we fail here, we forfeit our "raison d'être." Our Community Guild does not measure up to standard. We are striving to reach it. All services but one (the Sunday morning preaching service) are now conducted in the Guild auditorium, and we hope to provide, in our permanent equipment, an auditorium for worship conforming to our ideal.

The next phase of modern evangelism that I wish to present is *Organized City Evangelism*. One characteristic of the new evangelism is that it calls for closer and larger co-operation amongst the several missions working in any given locality. Only in this way can a worthy presentation be made of Christianity—worthy when considering the greatness of our message, worthy when we consider also the greatness of our task. A task which individual missionaries have found impossible to undertake, has been found not impossible when the individual missions banded themselves together in a big united evangelistic effort to occupy the city for Christ.

What should therefore have been more natural than the development of efforts in some of our aggressive cities toward permanent organization, for a united endeavor to accomplish this purpose. Nanking has already formed such a permanent organization. In order that we may get a brief, comprehensive view of the scheme of organization, I will give extracts from

the Constitution of the Union Evangelistic Committee of the Christian churches in Hangchow, in which city this type of work has been most successfully operated, and where it has been maintained for the longest period :

"The purpose of this Committee is to organize all the forces within the Church of Christ in Hangchow for the presentation of the Gospel to the entire city. The Committee shall seek to organize all the churches to use the members according to their gifts, to plan and direct a Forward Movement so that all people of all classes shall hear the Gospel and be won to Christ. The Union Committee shall be composed of representatives, two from each denomination. The method of choosing representatives shall be left to each of the several churches and missions to decide for themselves. *The sources of income* : The funds required for this work are sought from four sources,—subscriptions from the Church membership, special gifts from those who are in sympathy with the Movement, contributions from Missions or Boards, subscriptions from various departments of city life. *Methods of work* : The Union Committee, when its program is thoroughly organized, is to have two general secretaries, one a Chinese and the other a foreigner, who shall have general oversight of the city evangelistic work and of the departmental secretaries. Departmental secretaries undertake the work of evangelism in the various departments of city life, who ally with themselves other workers as volunteers without salary."—Special secretaries are projected for distinct Evangelism, Press and Publicity, Interchurch Social Service, Work among Students, and Sunday Schools.

In their program of activities they include such items as aggressive evangelism; the promotion of the spirit of unity within the Church; the development of industrial efficiency and the desire for self-support; the geographical division of the city in reaching all sections and homes; the arousing of each Christian to fulfill his individual and collective responsibility for furthering the Gospel; the devising of methods of evangelism amongst the officials, scholars, merchants, mothers, and philanthropic organizations in the city; special methods of multiplying places of preaching, such as tent meetings; the uses of newspapers, charts, books, lectures, placards, etc., to make known the Christian religion and thus promote religious faith; the organization and the development of institutional churches; the giving of assistance in home life,

such as aid to mothers in the rearing of their children; the multiplication of Sunday Schools that the young may study God's Word. Those who profess Christianity as the result of this united movement are received in and nurtured by the nearest Church. Such, in short, is the program upon which the United Evangelistic Committee of Haugchow has been operating since 1913.

This subject of the institutional church and organized city evangelism is sure to be such a big factor in the coming decade that the National Christian Conference may well set apart an adequate place in its program for a consideration of the same.

In closing, I wish to draw attention to the fact that if we wish to make our evangelism effective it is most essential that we use the same care and discrimination in selecting qualified workers, in giving them the best training, and providing them with an adequate salary, as is practised by the educational and medical workers on the Mission field. The program upon which the evangelism of to-day is employed is certainly much vaster than the task assumed by the evangelistic workers of a score of years ago; but this program is not too vast when we consider the greatness of the power of God, the relation of the Gospel of Jesus Christ to all of our activities, and the crying need of the Chinese people in the home, in industry, and social relationships, for the transforming touch of Christ's Spirit. It is not for the evangelistic workers to question whether this program is capable of realization or not. The question is rather,—Is this conception of the Christian Message the conception which was in the mind of our Lord when He came to bring salvation and establish His Kingdom? If it is, shall we not go on with a confident assurance that with the limitless resources in the power of God behind us, we shall be able to win this nation to Jesus Christ and make every nook and corner of this nation, every industry, and activity of its society, recognize the mastery of our Lord, and bring every individual soul into living fellowship with Christ Who came in order that all might have Life and have it in abundance.

Origin of Chinese Music

MARJORIE SPICKLER CAVANAGH

THE following is composed of extracts from a paper on the general subject, "Primitive Music," read before the music department of the Shanghai American Woman's Club. The subject was considered in its relation to and influence on the later development of music, hence the scientific aspect was not touched upon.

Primitive Music divides itself into three groups for study :

- I. Those systems which had no bearing at all upon our music.
- II. Those which indirectly influenced ours.
- III. Those which directly influenced ours.

Chinese music belongs to division I. It is interesting merely as a distinctive type of ancient music.

Music is the oldest of the arts. In fact it began when man discovered speech. Among ancient peoples music was practised with song and instruments long before the arts of sculpture and painting came into existence.

The Chinese had the most complete musical system of any primitive people, but like everything Chinese, it soon became so conventionalized and bound up with formalities that further development was precluded and music in China has never passed beyond its earliest stages.

The Chinese themselves say that their music began in the reign of the Emperor Fu Hsi (B.C. 2852). From about the time of the "Yellow Emperor" Huang Ti (B.C. 2697), their musical theory and practice began to assume something of its present form. Modern Chinese music dates from the Tang Dynasty.

The Emperor Shun (B.C. 2255) composed the piece called "Ta Shiao," which sixteen hundred years later so deeply moved Confucius that for three months he "did not know the taste of meat." That the great restorer of ancient virtue himself realized the potency of music we can judge from his sage remarks about it. He is recorded to have written :—

"Harmony has the power to draw Heaven downwards to Earth. It inspires men to love the good and to do their duty. If one should desire to know whether a kingdom is well governed, if its morals are good or bad, the quality of its music will furnish forth the answer."

and again :—

"There are two important things which should exist in well ordered society : ceremonial order and music."

In ancient Chinese philosophy music was held not only to give pleasure, but to be the chief corrective to undue and ill-regulated pleasures. One of the most popular stringed instruments was given a character which had the same sound as the word "prohibition." Thence arose the idea that music symbolizes the prohibition of anything impure, till at length music came to be synonymous with "purity of the human heart." However, paradoxical as it seems, during the time of Confucius (about 550 B. C.) the true old music began to be less practised and three hundred years later it was lost beyond recovery in the reign of the vandal Emperor Shih Huang Ti, "the destroyer of books." It is undoubtedly true also that music became a lost art owing to a lack of proper notation.

The speculative character of the Chinese mind is shown in their musical theory. The octave was divided into twelve parts or *lǚ* by Linglun. The story goes that as Linglun was one day wandering in the forest he was attracted by the song of a male and female phoenix bird, which sounded respectively the six odd and six even tones of the octave. These tones he straightway fixed by tuning a separate bamboo reed to each. Later the reeds were superseded by more durable materials such as copper, marble and jade. In eharacteristic Chinese fashion these *lǚ* were all given quaint names such as, "Forest Bell," "Great Frame," "Luxuriant Vegetation," etc. The intervals of these *lǚ* have been accurately measured but none is in tune with our Western scale. This primeval kind of scale was altered by every succeeding dynasty till during the great Ming reign in the 15th century all half-tones were excluded and the pentatonic scale, usually considered the characteristic one, resulted. It is neither major nor minor.

With customary union of art and politics, the individual tones of this five-toned scale were given the following names:—

- Do — Kung — The Emperor
- Re — Shang — The Minister
- Mi — Chiao — The people
- Sol — Chih — Affairs of States
- La — Fu — Material objects.

These five tones were also interwoven with the mystical and significant number five, which corresponds to the five

planets, five points of the compass, five colors, and five elements. The idea of the Chinese in connecting music with natural phenomena was to embrace all phases of the universe, heaven, earth, and mankind in one grand and noble cosmic art.

A more complete translation of the significant meaning of the tones of the pentatonic scale is given in a paper on Chinese music by the late Mrs. Timothy Richard:—

"The five notes are in heaven the essence of the five planets; on earth they are the soul of the five elements; in man they are the sound of his five organs, thus:—

Do = the spleen

Re = the lungs

Mi = the liver

So = the heart and La the stomach

This idea is also carried farther, as follows:—

Do is the earth, its symbol a Prince, its nature faithfulness, its taste sweet, its color yellow, its business is with thought, its position central, its length 81, its sound heavy but easy, like a cow lowing at drinking water—it is founded on union.

Re is mineral, its symbol a minister, its nature righteousness, taste pungent, color white, its business is with speech, its position westerly, length 72, its sound clear and quick like a sheep having lost its companion. It is founded on expansion.

Mi is vegetable matter, its symbol is a subject, its nature love, its taste sour, color green; its business is with appearances, its position eastern, length 64, its sound is defensive and careful like a pheasant lighting on a branch. It is founded on courage.

Sol is fire. Its symbol is affairs, its nature worship, taste bitter, color vermilion, its business is with seeing, its position southern, length 54, its sound overflowing and quick, like a pig screaming. It is founded on independence.

La is water. Its symbol things, its nature knowledge, taste salt, color black, its business is with hearing, its position northern, length 48, its sound is scattered and hollow, like a horse neighing in the desert. It is founded on putting forth.

This quaint reasoning is probably not so fabulous as it sounds, for the length of the tones has been found by proof of scientific measurement to be quite exact, and we shall later hear again of the importance of color in various other systems.

The great Beethoven had such a distinct sense of tone or key color that he often transposed pieces sent to him for criticism and help, putting them into more pertinent keys.

About the time of the Tang Dynasty a seven tone chromatic scale was invented. While very ingenuous it remained only a theory and was neither used in ritual nor popular music.

The system of notation known as the "Kung Ch'ih" was invented during the Sung Dynasty (960-1126). It is equivalent to our "sol-fa" system. It came from the Northern Liao Dynasty, a race related to the Mongols and Manchus. This was a little before Guido (d. 1050) invented the staff and introduced the use of syllables. Thus we see that the Chinese had the complete names for the diatonic scale 600 years before it was completed in Europe.

Rhythmically there is nothing very definite about Chinese music. There are two chief marks to indicate rhythm, which is only of one kind—4/4 or common time. One of these is a cross (X) "pan" the other a circle (O)—"yen." (Let us digress for a moment here for the sake of noting that the circle (O) was used later in Europe when the first time signatures were being evolved. It was the pioneer of our mark C—which denotes 4/4 or "common time." Its significance there was the implication of perfection, a circle being considered the symbol of the Holy Trinity—and 4/4 or "common time" as it is sometimes called—from this symbol C—was considered perfect.) To resume: the cross or "pan" was placed beside accented notes; the circle beside unaccented ones. These marks were introduced in the 10th century A.D. along with "Kung Ch'ih." This system is so arbitrary that a Chinese must hear a tune played before he can execute it, and a tune is seldom played the same in different localities.

In Confucian ceremonial music there are no time marks. Each note seems a bar in itself, so long drawn out is the effect.

Chinese music has always been in unison; there is no part singing. An interesting point is the practice of the Buddhist priests, who, while they all keep the same rhythm, are permitted to use the intonation best suited to their individual voices, when chanting in the temple service.

Chinese melodies have a peculiar wandering character since the important thing to the Chinese ear is the tone-color or timbre, rather than the systematic progression of individual

tones. There are eight different tone-colors depending on the material from which they are derived: Skins, stone, metal, baked earth, silk, gourd, wood or bamboo.

Chinese music divides itself into two groups: religious and popular. Of the two the latter is negligible for this study, as the music of the streets and the "sing-song," which we hear on every hand, is notoriously low, and comparatively modern. The former, however, is ancient and practically identical with the Confucian ritual, and so demands attention.

The purity and antiquity of ritual music has been carefully guarded. All the "rubrics" in connection with the religious services are based on strict tradition and a special board of officers sees to their proper observance. The most important ceremonies were those devoted to the worship of Heaven and Earth at the winter and summer solstices respectively, and those to Confucius and lesser departed saints and prophets during the summer and autumn. In the days of the monarchy, the emperor was the President of the "Society of the Learned" under whose auspices these festivals are held. He was supposed to be always present in person.

The actual Confucian ceremony at Peking takes place in the temple dedicated to the seer. The main features of musical interest are the stately "Guiding March" played as the celebrant (in former times the Emperor) advances from the second gate of the temple to the altar and back and the "Hymn to Confucius." At the second gate the priest leaves his sedan chair and walks to the temple at a slow and stately pace. A band of fourteen musicians and eleven ensigns and umbrella bearers precede him. During this the "Guiding March" is being played. When he enters the temple the music ceases and profound silence reigns. Everybody is in his place, singers, harpers, *sheng* players and small drums are ranged on the west and east sides within the temple, the bell and stone instruments, flutes and larger drums are outside. On the marble terrace are thirty-six dancers divided into two groups, one on the west, the other on the east. In front of each group stands a leader, who carries a kind of banner with which he guides the movements of the group. In front of the chanters in the temple are two dragon-embroidered flags. When the "Hymn to Confucius" is started these flags are raised.

The "Hymn" is the only one sung while the celebrant is actually at the altar. It is extremely long, consisting of six strophes or verses; four of these are accompanied by ceremonial dancing. The six verses signify respectively:—

- 1st — The reception of the approaching spirit (the Chinese believe that spirits in whose honor a ceremony is performed, descend from heaven to receive offerings prepared for them).
- 2nd — The first presentation of offerings.
- 3rd — The second presentation of offerings.
- 4th — The third and last presentation of offerings.
- 5th — The removal of viands.
- 6th — Escorting the spirit back.

The *lü* or key in which the "Hymn" is intoned varies according to the lunar calendar. At any event the range in Confucian worship is always small because Confucius was the exponent of the "Doctrine of the Mean," hence no extremes are permitted. The range never exceeds one octave. The astronomical phase seems to take precedence in importance over the musical. To the Chinese ear this is of little consequence! We can imagine the feelings of an occidental choir, if when about to perform a solemn anthem they received orders from the astronomical bureau to transpose it down a fifth because the phase of the moon had changed!

The instrumental accompaniment to this stately ceremonial is ancient and curious. Each strophe or verse is started by a single heavy metal bell, which is immediately answered by a heavy stone chime. These two instruments always work in pairs. The tune itself is played on small gong-chimes combined with small stone-chimes, plucked stringed instruments, flutes, ocarinas, clappers and *sheng*. At the end of the verse a drum is beaten thrice and answered by two other drums. After the sixth verse the "tiger-box" is beaten three times. Can you not picture the gorgeousness of this solemn ceremony, rich in color and sonorous in sound?

The instruments of most importance used in the ritual are the *ching*, sometimes *king*, a set of L-shaped stone-chimes made of a black calcareous stone, hung from a cross-bar in a frame work and struck by means of a hammer. They vary in size from the single big slab used to start the hymn to the sixteen slab instrument with which all the tunes are accompanied.

The *sheng* is the most interesting Chinese instrument and from our point of view the most important since it is the

prototype of our reed-organ. The body was originally a gourd, but nowadays it is a lacquered wooden imitation into which seventeen tubes of five different lengths are inserted. The arrangement of the tubes is more for prettiness than anything else, as the height of any tube does not affect its pitch. The hollow gourd has a mouth piece which gives the instrument a peculiar tea-pot-like shape. Unlike other wind instruments it is sounded by sucking in the breath, instead of blowing into it. This may be but one of the endless testimonies to the opinion that everything is up-side-down in China! The amount of pride in the *sheng* is very great and if a player cannot be produced a coolie is often hired to carry a dummy in a ceremonial procession. The *sheng* is the oldest and almost the sole representation of the "free single reed" family. A single specimen imported into Russia gave the Danish professor Kranzenstein the idea of applying its principle to the reed-organ.

Another important ritualistic instrument is the *yü* or tiger-box. It consists of a conventionalized tiger of wood on a wooden box three feet and a half in length. Across the tiger's back is a series of twenty-seven saw-like projections. The player strikes the tiger three times on the head after each strophe of the "Hymn to Confucius" and then runs the stick rapidly three times down the spine. Note that three is the predominating number in this ritual—each instrument is played in groups of three rhythmic pulses.

Some of the common secular instruments besides the various types of flute are the *yang ch'in* or foreign dulcimer, a trapezoidal box with sixteen sets of wires which are struck by two bamboo rods. This is very commonly used in the "sing-songs"; and the *hu ch'in*, that well known four-stringed fiddle with a cylindrical body, which is played with a bow passing between the strings. Every artistically inclined house-boy owns and manipulates one of these. Then there are the myriad types of drums, far too numerous to mention.

While other primitive peoples united their music with poetry and dramatic action, the Chinese developed theirs independently and adhered to such formalities that there is no artistic inspirational element in it. Further, there has been little scientific investigation and nothing of theoretical value has been contributed. Although China has had no

bearing on the development of modern music, it may be said that the popular trend of contemporary composers for atmosphere is toward the Orient. Thus in some of our most modern music we glimpse suggestions of the tonality and musical style of the yellow race.

References: "History of Music," Pratt; "History of Music," Stanford and Forsyth; "Chinese Music," Mrs. Timothy Richard; "The Music and Musical Instruments of Japan," Piggott.

Why I Have Joined the Bible Union of China

D. E. HOSTE

(Reprinted from "*The Bulletin of the Bible Union of China*," April 1921.)

IT must frankly be confessed that the first news of the Bible Union was received by me with a measure of doubt, almost amounting to disapproval. Not that one questioned the character and motives of those starting it, or was without sympathy with their aim; for my own views regarding the Holy Scriptures and the doctrines referred to in the Tentative Statement of the Union, were substantially the same as those of its authors. On the other hand, I dreaded the possibility of a campaign of denunciation of fellow-missionaries, conducted in a harsh, acrimonious spirit, that would tend to excite similar sentiments in the minds of those attacked, and do far more harm than good. It is obviously most desirable that, so far as possible, we as a missionary body in this country, should present a united front in the face of prevailing materialism, moral evil, and erroneous beliefs. Hence, one shrank from a step which might hinder or set back the work of drawing the missionaries together, in which progress had been made during recent years. Again, ought time and strength to be diverted from the positive work of propagating the Christian faith, to action that might lead to results such as those just mentioned? Besides this, was not the fact of my belonging to a mission, with a doctrinal basis generally known to be strictly evangelical and conservative, in itself a sufficient testimony for what one held to be the truth? After coming into touch with those

forming the Bible Union, however, I felt satisfied that they were animated by the spirit of charity and courtesy towards those from whom they differed, hence that my fears, mentioned above, were not likely to be realized.

It must be evident to thoughtful observers, whatever their particular school of theological thought, that, during the past two decades, whilst denominational distinctions have been diminishing, a new and deeper line of cleavage has been growing in the missionary body, through the change of attitude on the part of a considerable number of its members towards the authority of the Bible and of the great doctrines it sets forth, concerning Sin and Redemption. The division thus made is different in character from those separating denominations, the latter, to a large extent, being due to varying interpretations of the Scriptures; whilst the other arises from a new and different attitude towards the Scriptures themselves. That is to say, positions which used to be held and which many of us still hold to be essential to Christian faith, have been departed from; it being, to that extent, virtually acknowledged that the attacks on the Bible and Christian doctrine, made in former days by their avowed enemies, were justified. These statements are made without any desire to impugn the motives or good intentions of those adopting the new positions; the point is that a difference of a vital and fundamental character has thus developed, whether regarded from the "Conservative" or "Liberal" point of view. It is too late, therefore, to utter warnings against introducing a new line of cleavage in the Christian body of China. That has already been brought about by the movement under consideration.

Christianity as taught in the Bible is essentially supernatural; hence the attempt, however well meant, to tone down or eliminate the supernatural in it admits a principle that involves its destruction. Whilst recognizing that there are numbers more or less affected by Modernism, who are still sincere Christians, it is my conviction that the movement as a whole is, in essence, a departure from Christianity as taught in the Old and New Testaments. Can those who believe that the doctrines mentioned in the Tentative Statement of the Bible Union are true and vital escape the responsibility, at the present time, definitely to affirm that belief and take what steps they can to protect those with whose religious welfare they are entrusted from teachings subversive of them? Not unnaturally,

many of those holding the "new" views regard it as both their right and their duty to teach them, and, in so doing, to deny the old ones. This being so, it becomes the duty of those believing the old to defend them and to make clear the true nature, as they believe it, of the new propaganda.

Whilst speaking of this movement as "new," we hold that, in essence, its tendency is towards a relapse from revealed into natural religion, and is therefore a reverting to what is really old. Our observation of its past and its present makes us fear that, as time goes on, it will more and more develop into phases of avowed unbelief in Christianity as taught by the Apostles. Our position, as men entrusted with the propagation of the Christian faith in China, makes it all the more incumbent upon us to see that the Christian message is given entire and unimpaired. A religion, the distinctive doctrines of which are in process of dissolution, is not likely to make much headway against alien and hostile faiths.

What was the attitude of the Apostolic preachers as they confronted the Roman world of their time, with its wide-spread scepticism, its materialism and moral decadence, its philosophies and speculations? Did they tone down or modify their message in the hope of rendering it more acceptable to the men of that day? On the contrary, we know that they delivered a clear-cut, dogmatic message of a most uncompromising character, in the propagation of which they were prepared to face poverty, contempt, danger and death itself. It seemed foolish, but the event vindicated their wisdom. Does not history show that it is only those religious movements having at their centre, deep, living experience and intense conviction, coupled with bold, dogmatic proclamation of the truths believed, which win? The others gradually tend to become more and more merged into the currents of thought and systems of belief around them.

In closing, let me briefly recapitulate the reasons which have led me, after careful thought, to decide that my duty was no longer to hold aloof from the Bible Union, but to join it:

1. I feel satisfied that those promoting the Union are animated by a spirit of charity and courtesy toward those from whom they differ.

2. It is my conviction that the Modernist movement, as a whole, is a departure from the Christian faith as revealed in the Bible.

3. Observation of its past and present processes makes me fear that, in the future, its phases will increasingly develop into avowed unbelief in the Bible and its doctrinal teachings.

4. Many connected with the Modernist movement are active in spreading its views, and, in so doing, ignore or deny what I believe to be divinely revealed truth.

5. I, therefore, feel it my duty to join the Bible Union in its organized, concerted witness to what we hold to be the fundamental doctrines of Christianity and to identify myself with its efforts, by voice and by pen, to restore those who have departed from those doctrines, and safeguard others from such departure. So far from this being a diverting of time and strength from our ministry as missionaries, circumstances are such that it has become an essential part of it.

In conclusion it must be clearly stated that this article is written by me purely in an individual capacity and not as representing any others, either in China or in the home countries.

The Question of the Supernatural

A Symposium

IT has been suggested that those who read the Bible historically tend to eliminate the supernatural from Christianity. As one who has been trained to interpret Scripture according to the canons of historical criticism and thereby find it not less, but more, revealing of the Word and Way and Will of God, I would most earnestly protest that this is not necessarily so.

To me, as to multitudes of others who read the Bible in this way and believe in the development of the Divine self-revelation to mankind, the Truth of Christianity is essentially something revealed, something given from above, and therefore, in the plain meaning of the word, supernatural.

Men do sometimes speak as though Christian Truth were only the *result* of a gradual moral and spiritual evolution on the part of mankind. No such way of speaking of the Gospel of God in Christ is to be found in the pages of the New Testament. That Gospel is always spoken of as a *revelation*; it is always, and essentially, something not inferred or arrived at, but something given, something revealed. Its source and

foundation is not in man at all, but in God. Christianity, in a word, is a Revealed, not a Natural, Religion. Its position and distinctive truth is the truth of revelation. Of that gradually unfolding revelation the Bible is the long record, and a Christian man may surely read his Bible historically and yet regard it as the medium of a revealed and supernatural religion.

R. K. EVANS.

In the article on "Why I have joined the Bible Union of China" published in the "Bible Union Bulletin," Mr. Hoste, the author, seemingly assumes that those who hold the modern historic attitude toward the Bible practically eliminate the supernatural from Christianity. As one who most assuredly holds the modern historic attitude toward the Bible I wish to challenge this seeming assumption in Mr. Hoste's article. I most certainly believe in God. I believe that God is working as definitely and as extensively in the world to-day as ever before in its history. I believe in the capacity of man to have fellowship with God and through that fellowship to gain strength and guidance. I believe in what is called the Kingdom of God in the world to-day. Victories are being won for Christianity in the lives of individuals and in society that were considered impossible not so very long ago. The whole world is pulsating with the activities of a living, present God in whom we believe, with whom we have fellowship, and for whom we are living. Now I write to ask if God and His workings through individuals and social groups are to be considered in the class of the supernatural or are they to be consigned to what is called natural religion only? Surely one's attitude toward the historicity of certain narratives in the Old and New Testaments is not to be the conclusive test of one's belief in the supernatural. God is greater than His Word and greater than His world and we believe in God.

J. T. PROCTOR.

That "Christianity as taught in the Bible is essentially supernatural" is to my mind not open to doubt but that some of the miracles in the New Testament and many in the Old Testament are essential neither to Christianity nor to a belief in the supernatural seems to me to be equally evident.

I believe in, i.e., I confidently trust in, God as the spiritual, moral, mental, and substantial Source of all that is. I believe that Jesus of Nazareth is the expression in human flesh of that self-same God and that there is no other name given among men whereby men may be saved, and I further believe that the cross constitutes an essential part of that salvation. I believe that God the Father and God the Son are present through the Spirit in the life of the world to-day : this belief resting upon personal experience such as the *miraculous* cure of three crazy persons, one of whom declared himself to be bound by devils.

I do not *know* how many of the miracles recorded in the Old Testament occurred. I do not *believe* that Jonah spent three days in the belly of a whale, but I consider the book of Jonah to be one of the most inspired books in the Old Testament.

As I maintain a critical attitude toward the Old Testament, so do I toward the New Testament. Whether a miracle happened or not is a question of fact. I have no scientific belief which compels me to deny any miracle. I have no unscientific belief which compels me to accept the truth of every statement written in either the Jewish or the Christian Scriptures.

Thus far has God led me. Where he leads me, I shall follow.

A. A. GILMAN.

Mutual agreement as to matters of fact in connection with the question of "cleavage" among Christians which is raised by Mr. Hoste's article will depend upon clear definitions of the chief term involved, namely "supernatural." I take it to refer to what is above or apart from the observed sequences of nature, without destroying them in any of the contacts of the supernatural with the natural. This is to rule out by definition the baser forms of so-called supernaturalism, such as witchcraft and magic. There is so much paganism left among Christians that differences of opinion as to whether the Bible is a supernatural book usually resolve themselves into differences as to whether God acts by the method of magic or not, and as to whether miracles are examples of magic or not. Magic is simply wrong science corrupting true religion, and that being granted, it follows that supernaturalism, rightly understood, is

the very breath of religion; if the supernatural be eliminated from religion, nothing is left but dead ethics. If the supernatural element is taken from Christianity or from the Bible, there is no proper religion left at all; Mr. Hoste is quite in the right there. Natural religion cannot exist apart from revealed religion; without the voice of God speaking direct to us, we are lost indeed. But Mr. Hoste, with the Bible Union, makes two deductions from this which cannot be allowed. Granting that they clear themselves of the charge of fostering a magical view of religion, they contend (1) that the Bible is the only written source of revealed religion; and this I cannot admit, for I have found God's Spirit testifying to His truth elsewhere; and (2) that the integrity of our texts of the Bible, taken together with its unity of thought, is such that it may be held to be of one piece, equally inspired, and all equally authoritative; and to this I cannot agree, but am persuaded that, humbly submitting ourselves with prayer to the guidance of the Holy Spirit, we learn that the revelation is progressive, and that we are to expect to be guided to learn further truth; that He has "many things" to say to us that we have not yet been able to bear.

H. K. WRIGHT.

From one who in loyalty to God and Brotherhood and Truth could not join the "Bible Union of China."

Perhaps I am a Modernist, for I welcome Truth, whichever of God's angels, Religion or Science, reveals it to me. I love dear, common nature in the blade of grass; like Romanes I "bow in reverence before the mystery in a drop of protoplasm." And the love and reverence going out to the natural and up to the supernatural blend, until I admit that the boundary line between the natural and the supernatural stands out less clearly than formerly. I do not love the supernatural less, whether revealed between the covers of my Bible or in God's great book of nature, but I love the natural more since wireless telegraphy shows the wonderful immanence of God's laws in the vast intercontinental spaces, and since modern psychology has given a clearer meaning to the mysterious message which came when *Homo Sapiens* was born, "Let us take this which is made of the dust of the earth, breathe upon it, and make it divine." And when Christ

came to restore the image of God, does His divine halo glow less brightly if my human hands grasp closely His human hands, and if the thought of the blood flowing from His pierced side "to wash away my sins" appeals less to my daily sense of need than the thought of the blood pulsing warm and vital into my weak heart, making it strong to do His will and work?

"Materialism," "moral decadence," "philosophies,"—are we "toning down" our message to meet them to-day, or, like the great Apostle, with hearts yearning with the same love, trying to give a living, saving message which shall come in such winning form that men will not turn away before catching its true note.

"The distinctive doctrines of my religion" are not "in process of dissolution." The Bible, enriched in significance by modern interpretations, makes "revealed religion" a living, growing thing, and holds me from lapsing into "natural religion." My faith of forty years ago would stand appalled before the wreck of this twentieth century civilization. The faith which has seen in the earth's strata proofs of God's working through countless eons, bringing order out of chaos, and exalting life out of the dust, sees him now working out a new moral and spiritual order. My conception of God's working in the human mind and heart as learned from my ancestors would not be sufficient to enable one to solve the problems of to-day, this wonderful to-day, for which God had stored up new revelations of His ever unfolding might and love.

LUELLA MINER.

The question of the supernatural is one that seems to me to have lost its significance with the modern view of the world. Certainly I believe in Revealed Religion, revealed through Jesus Christ and the Old and New Testaments. Also I most certainly believe that the God of Nature transcends His own creation and that He and many of His acts cannot be entirely included or exhausted by that uniformity of sequences which we call nature. Thus I believe in the supernatural. But what experiences of men are supernatural and what are natural is a question that no longer has significance for me. An event is none the less divine because it is natural. What does one mean by saying it is "supernatural"? Many of us do not believe that the supernatural reverses or suspends the laws of

nature. Neither is there any real meaning in applying the term merely to an event which expresses laws of which we are ignorant. Many things that were supernatural in appearance two thousand years ago are perfectly natural to us, and things that would appear supernatural to us might seem perfectly natural if we had more complete knowledge. As our human knowledge will always be finite, there will be some acts of an omniscient intelligence which will always appear supernatural to us. But those same acts of God show, I believe, the same consistency and steadfastness of purpose which, in the range of our knowledge, is shown by the uniformity of nature. God is a free Personality, subject only to His own nature or character, but His acts are not subject to freaks and whims and they show consistency of purpose. This we call natural law, as far as we understand it. As far as we don't understand it, we may call it supernatural, but the difference is not very significant. If God were a great artificer who had made the world like a machine, and occasionally interfered with the running of His own machine, there would be a significant difference between the natural and the supernatural. But if the natural also expresses His will, I cannot find much meaning in the term supernatural, except as a statement of our present limited knowledge.

In other words, I see no reason for dividing the totality of facts or experiences into two realms—the natural and the supernatural, much less natural and divine. But I hold to no view of a mechanical order, and believe that the world is ordered by the eternal purposes of a Divine Spirit.

It seems to me that the antagonism of many for so-called "modernism" is caused by the fact that the two parties hold such different views of the world of nature that they do not understand one another, and each constantly misinterprets the other. But they are trying to follow the same Christ and the same Divine Revelation.

BROWNELL GAGE.

The natural and the supernatural are not two spheres eternally delimited, but they are two constantly changing zones. As civilization develops, the sphere of the supernatural grows constantly narrower, while the realm of the natural grows proportionately larger. To the Australian bushman

the category of the supernatural is ever so much greater than to the Rhodes scholar. We might say that we can divide phenomena into three zones,—the natural, to which belong such phenomena as can be explained by natural law ; the supernatural, in which are placed such phenomena, the laws of which are still unknown to men ; and the twilight zone between the two, into which category are placed such phenomena as we do not yet entirely comprehend but toward the understanding of which we are making perceptible progress. In our generation we have seen electricity and radium transpose many phenomena from the category of the supernatural into that of the natural.

The supernatural is not an asset to faith, nor is it a proof of the reality of God. The supernatural is acceptable to the educated mind on the basis of its reasonableness deduced from laws and phenomena which we already know. As long as eternity, as long as there is God, so long will there be a valid supernatural,—a category of phenomena beyond our ken. The scientists have never been so loath to deny the possibility of the miraculous as in our day. They have never been so humble as now, as they face the limitless universe, and realize better than the average mind, the numberless laws operating in this universe which are still utterly unknown. The more they delve into the supernatural and are able to comprehend an infinitesimal part of what was formerly incomprehensible, the more do they realize the necessity of an infinite God to explain the existence of the universe at all.

The constancy, unchangeableness, dependableness of God demands conformity to law. On the other hand, just as human personality can readily master and direct natural laws, and use them by the *interplay* of several forces to achieve results impossible by the several forces and laws functioning in an *isolated* way, how much more can God do, so ! God is not capricious or whimsical. In this we take comfort and gain strength. For always are His reactions the same toward man's impulses, granted that the impulses are the same. He is "the same yesterday, to-day, and forever." For the Christian,—aye, for every one,—it is more important to believe that God is in the everyday, knowable, commonplace facts of life than to exercise our faith in believing that He is in the occasional, the abnormal, the inexplicable. Hence, the fact that Biblical critics have been trying to explain the origin of the Bible, the

method of inspiration, pointing out the elements in the Bible which are the result of man's limitations and consequent errancy, evaluating the several portions according as they have merely historic value or are a present and permanent imperative, does not make the teachings of the Bible less inspired or less Divine. It will ever be the unique, supreme Book to the weary pilgrim seeking to find God,—the power-house, whence the disciple of Christ will gain his strength in the service of his Master. Certainly all of us should be able to subscribe to this statement of Quentin Hogg: "We hear much talk about creeds, professions of faith and the like; but I want you to remember that when God started to write a creed for us, He did it, not in words that might change their meaning, but He set before us a life, as though to teach us that whereas theology was a science which could be argued about, religion was a life and could only be lived."

A. R. KEPLER.

The article by Mr. Hoste shows an attitude of moderation which, if it comes to characterize the entire Bible Union movement, will go far to preserve us from the internicine warfare that seemed imminent. It is a little difficult to harmonize Mr. Hoste's judgment that those who accept the historical viewpoint toward the Bible are engaged in "a departure from Christianity" and yet admit that numbers of them are "sincere Christians." But the irenic spirit shown is a thing to be prized, and holds out hope that, after all, the task of determining what is wheat and what tares will be left to the Lord of the Harvest.

At the same time Mr. Hoste's fundamental assumption, while undoubtedly shared by many, shows how numerous are the misunderstandings which we bear toward each other. To say that I, for example, because I believe profoundly in the methods and results of the historical study of the Bible, reject the supernatural in Christianity (or in the Bible, for that matter) is simply to say what is not so. It arises, as so many of our difficulties arise, out of a confusion in definition. Mr. Hoste and his friends set up one standard and say that is the test of a belief in the supernatural; I have another and, to me, equally valid standard.

We are at variance because of a confusion in definition. What is the supernatural element in the Bible to Mr. Hoste

and his friends? Unless I am mistaken it is very largely a *physical* phenomenon. In the Bible Union statement, at least, attention is drawn to physical matters—the miracles of the Old and New Testaments. Now it may be that a belief in all the physical miracles recorded is necessary to show that one regards Christianity as a supernatural religion. But I don't believe it.

What is the supernatural? It is that which is above the natural. What is the natural? It is the way God works. And God works by law. But does God never go outside law? Never, for that would be to violate the unity of his own nature. What he does do—what he did do conspicuously in the case of Jesus—is to give glimpses of the presence and working of laws higher than those with which we generally have to deal. It is when this happens that the physical manifestations occur that surprise us, and that Mr. Hoste regards as the measure of the supernatural. But in reality these are not supernatural at all.

But there is a true supernatural—above the natural—and it is largely *psychological* in its workings. It is the power that takes a nation, surrounds them with idolatry, makes their land a highroad for the passing of crass, debasing, pagan ideas, and then produces the conception of Jehovah, the one true God ruling all the universe. It is the power that takes the blind group of materially minded men who were so panic-stricken on the day of crucifixion and transforms them into the men of Pentecost and after. It is the power that takes the man who would do evil when he wanted to do good and makes him the apostle of righteousness through faith. And so on, and so on. That is the truly supernatural, and there is enough of it in the Bible and in life to-day, thank God, to transform China, to revive the church, to lay hold on even me.

I could go on for pages pointing out the supernatural in the Christianity I know. But it is enough to say that to accuse anyone of rejecting the supernatural in Christianity who has experienced any slightest measure of friendship with Christ, the indwelling of his spirit (I am trying to use those terms in a real and not a trite sense) is to attempt to discredit with words an experience of the soul. It is futile; it is absurd.

PAUL HUTCHINSON.

"The Faith once for all delivered unto the Saints.

"Being convinced that the state of the world demands *unity of purpose* and *steadfastness of effort* in preaching and teaching the *fundamental* and *saving truths* revealed in the Bible,"—I reaffirm my faith in it as the Word of God.

The words I have italicized in the above quotation from the tentative statement of the Bible Union express strikingly and admirably the very reasons which make it impossible for me to join it; for me to do so would be dishonouring and disloyal to the Author of that Word. Consider them.

1. *Unity of Purpose.* The Bible Union is avowedly set up to create a cleavage in our missionary ranks at a time when a united front before the masses of heathendom is particularly imperative. Therefore I cannot identify myself with it.

2. *Steadfastness of Effort.* We are being diverted by it from our proper work to profitless inter-missionary dissensions at a time when all our energies need to be conserved in the supreme effort to win China for Christ. Therefore I deplore it.

3. *Fundamental.* Let us, then, concentrate upon the fundamentals and leave the excrescences alone. I am persuaded that there can be very few among my missionary colleagues—so few as to be negligible—who are not *in so far as they are taught by Scripture* firm believers (experimentally so) in the divinity of Christ, the Incarnation, the atonement, the resurrection, regeneration by the work of the Holy Spirit, and other truths which are supposed to be especially endangered at the present time.

What many of us, however, do "earnestly contend for" in "the faith which was once delivered unto the saints" is, that no brother shall be under any obligation to accept as of equal authority mere traditions of man many of which make the Word of God for him of none effect. Having entered into the liberty of Jesus Christ we cannot make void the grace of God by bondage to traditions, however venerable. We trust the power of the Holy Spirit to re-illuminate His word from age to age: and for such work as this the God appointed Union, so far as any is required, would appear to be His Church.

4. *Saving Truths.* Let us reverently try to distinguish between essentials and non-essentials here. Among the "saving truths, especially, being assailed," according to the promoters of the Bible Union, I find included, on the same plane as those

named above, "the Miracles of the Old Testament." What is a saving truth? Is it a truth the acceptance of which is essential to salvation? And, if so, do the subscribers to the Bible Union really believe that acceptance of these miracles—all of them, mark you—as literal facts of history is essential to salvation? Do they find it impossible to believe that an attitude of humble, thoughtful, patient, and prayerful "criticism" is the only honest attitude that hundreds of their most loyal, painstaking, studious, and faithful fellow-workers can assume towards the revealed word, because they have been taught so by the Spirit of Truth? I can never belong to any camp from which such devout seekers after truth are to be excluded.

I venture, therefore, to appeal to my friends and true yokefellows, the promoters of the Bible Union, even at this late date to re-consider their action. They are unwittingly, I believe, causing pain by presenting the faith of a host of loyal and devoted colleagues in a wrong light from a misapprehension of facts. In view of the coming national Christian Conference, in view of the coming national upheaval, the outcome of the "New Thought" propaganda which is focusing so many eyes upon us, in view of the clear call from our Lord in the China for Christ Movement, let us close this breach. This is no time for discord in the household of the faith. What though there be a few reckless, misguided and hot-headed omniscients creeping in privily amongst us! It is inevitable in a venture such as ours. But God can be trusted to care for His own foundations. The old rock has weathered some storms in days gone by, and may be expected to out-live the last and worst. Meanwhile it is not improved in any wise by the props and buttresses erected round about it by the art and craft of man.

GEO. DOUGLAS.

The Uniqueness of Christianity

W. H. GRIFFITH THOMAS

WHEN I was in China last year I saw a review of a new book, "The Originality of the Christian Message" (reviewed *RECORDER*, March, 1921), by Professor H. R. Mackintosh of Edinburgh, and from the quotations the book seemed likely to prove one of real importance. Now that I have read it (Scribners, New York, \$1.75) I am confirmed in the conviction, and I cannot help thinking that it is one of the most timely and valuable works issued for some time. I desire to call the attention to it of those who may not yet have seen it, for, unless I am greatly mistaken, missionaries will find it of great service, especially among students and other educated people.

It raises the question as to "What features of the Christian belief are new and not merely new, but so intensely charged with native truth and power as to entitle Christianity to displace its rivals?" (p. 1). Dr. Mackintosh says that this is quite obviously a matter of "crucial moment for the advocate of foreign missions" and he quotes Mr. J. H. Oldham that "the nerve of missionary endeavor is the conviction that in the Christian revelation there is something distinctive and vital which the world cannot do without." This conviction not only has to be justified by argument but will compel enquiry whether Christianity is the final and absolute religion, at once superior to and also superseding all others.

Dr. Mackintosh's method is first to look at the religions which were in the world when Christianity began, and then to see how far the Gospel is original and if it can be improved upon (p. 3). He defines Christianity as "fellowship with God mediated through Jesus Christ" (p. 5), and the conclusion of his first chapter is that "novelty of a Divine order and magnitude is the very signature of the Gospel and no other view is consistent with the genius of early Christianity" (p. 5).

The Christian idea of God and the Christian conception of faith are shown to consist in "the steadfast certainty that God the Father Who is Absolute Love also has absolute power to help men and thus His infinite resources are available for all who put their trust in Him" (p. 58).

A fine discussion is given of "The Divine Saving Activity" and the result is "the crucial truth, which I should think

every missionary who has insisted on facing these problems must have formulated to his own mind, that eventually the distinctive fact in Christianity is Christ" (p. 76). What this means is then ably and clearly stated. In the course of the discussion, the profoundly significant admission is made that "the self-consciousness of Jesus has never been taken seriously by the scientific History of Religions" (p. 79). This shows that even modern scholarship can suffer from *praejudicium*. Indeed, as a matter of fact, no scholar of any school is without presuppositions of one kind or another, so that the Christian partiality for Revelation and Christ is no more "unscientific" than bias in the opposite direction. With rare force Dr. Mackintosh insists that "Christianity stands and falls with the message of free, Divine grace." "No merit can earn or buy the love of God" (p. 89).

A chapter appropriately follows on "Redemption as an Experience" and the three other possible methods of Redemption are acutely discussed and definitely set aside; Legalism, Mysticism, and Intellectualism. On each of these there are some very illuminating statements.

A fine chapter is on "The Christian Ethic" with its three leading issues: (1) What is the Christian ethical ideal for the individual and the community? (2) What moral energies are made available to realize this ideal? (3) What success has it attained or will attain in realizing the ideal? These receive thorough attention and the uniqueness of Christianity is said to be in the new moral principle which lies at its heart. I should much like to know what Chinese missionaries think of this chapter; for when I was in China I gathered from one source the opinion that we Christians have not much to teach Chinese in regard to ethics. Yet Dr. Mackintosh here makes out a striking case for the uniqueness of the Christian ethic. One point, made with singular insight and expressed with force and felicity, deserves special attention. "When we speak of Grace we must never say 'it,' but always 'Him.' 'It' is His personal influence" (p. 147). This shows that at every point we must try to avoid the abstract and emphasize the truth that "Christianity is Christ."

The last chapter is in some respects the best, though all are remarkably fine. It is on "The Absoluteness of Christianity," and maintains that Christianity is not only new but God's final word (p. 161). It is impossible even to describe the

way in which this result is reached, but it is eminently satisfying and the conclusion is impressively stated. "For Christianity, then, the problem of its own absoluteness, is one of life and death. . . . Dilemmas are odious, but there appears to be no escape from this one: Either we have in Christ something less than complete certainty of God . . . or it is actually complete certainty that we do have; therefore, Christianity is the final faith" (p. 189). The closing word is a forcible word for evangelization and there could hardly be a truer or fuller justification of the presence of missionaries in a non-Christian land. "Nothing really so confirms a man's antecedent belief in the finality of the Christian faith as the great venture of going out with it in his hand into dark continents to face there the best which other religions have accomplished" (p. 191).

That the book is able goes without saying, but it is marked by great freshness and is instinct with Christian experience. In view of the fact that the likeness of Christianity to other faiths is so often emphasized to-day, and, of course, this is a legitimate and necessary method of procedure, it is refreshing to read this presentation of the unlikeness of Christianity to all other religions. The comparison here made between Christianity and various modern systems of faith is singularly convincing. The book should be read and studied by all Christian workers, but especially by any who may be tempted to minimize unduly the characteristic and essential difference between Christianity and other faiths.

Two Examples of Critical Analysis of Old Testament Passages

G. G. WARREN

I DESIRE to put before the readers of the CHINESE RECORDER an analysis of two sections of the Old Testament for a particular reason. Many missionaries are so immersed in the study of things Chinese that they have but little time to give to other subjects, and such reading as they can manage to add to their Chinese study is very rightly confined to books and subjects which are congenial to their individual tastes. They hear about "Higher Criticism" (always misspelt with capital letters) as something "more correctly perhaps called the Destructive Criticism" (I quote

from a number of the CHINESE RECORDER which happened to arrive as I was writing these lines) and what they hear prompts them to waste neither time nor money on books that are influenced by that school. At the same time, nothing would be farther from the wishes of these missionaries than to hold wrong views about any of their fellow workers, and especially wrong views which would cause them to think that any man did not love the Lord Jesus if in very truth he did love Him. It is for this reason that I ask the hospitality of your pages for a subject which you would do wisely to exclude if its object were the stirring up of strife. I do not for a moment wish your readers to imagine that what I am writing is all that is to be said on the subject, that there is but one side of anything of that sort. All I want to do is to show that there is the side I am representing.

During the nineteenth century, there were certain German and Dutch scholars who worked on the Old Testament. They started deliberately with the view that the religion of Israel was merely one amongst many, all alike being the outcome of progressive human thought, none the result of Divine guidance or revelation. To some of such workers is due, I think I am right in saying, every step, or at least every step taken since the middle of the last century, which has resulted in the theory that the five books of Moses are a compilation from four earlier sources written in different ages by independent writers and combined in the days of Ezra in the one work which we now have. These four source documents are called by the initials of the four words "Judaist," "Ephraimite," "Deuteronomist," and "Priest." (Until quite recently the two first words were "Jahvist" and "Elohist"; now the two words are changed while the initials are retained.) I believe I am not exaggerating when I say that not one of the distinguished scholars who gradually evolved the above series of J, E, D and P and arranged them in this order, acknowledged the Lord Jesus to be the Son of a virgin, the Incarnate Son of God, or the High Priest seated at the right hand of God for ever and ever. It is frequently assumed that all who accept the analysis of the Pentateuch must also accept the position in regard to the great verities of the Christian Faith which the authors of the analysis took. I can only say for myself that I do not acknowledge the scholars to whom I am referring as Christians; but I claim on behalf of many who feel that truth compels us to

accept the analysis as correct, that we have neither ceased to be, nor are we on the way to cease being, Christians. I declare unreservedly that I accept Jesus as the only Son of God. I believe that He was made man by the power of the Holy Ghost through whom He was conceived of the Virgin Mary, that He lived a sinless life and died an atoning death, and that on the third day He rose again from the dead and by that last sentence I mean that His human body was no longer to be found anywhere on this earth. At the same time I am of opinion that the first five books of the Old Testament are a compilation made from four earlier books; that they were not compiled as we have them now until the fourth century B.C. (I say fourth, not fifth, because I take Ezra's "Artaxerxes" to be Artaxerxes II and not Artaxerxes I.) I do not think the earliest of the four sources were compiled in the form in which they reached the hand of the final compiler before the days of Solomon, though I do think there were written sources, used by these early writers of a still earlier date, and I think some of the written sources went right back to the days of Moses and his contemporaries. I should like to be allowed to put before the readers of the CHINESE RECORDER two specimens of the grounds for the acceptance of this position: (1) an analysis of I Sam. xvi: 14 to xviii: 30; (2) an analysis of the laws in the Pentateuch with regard to slavery.

I. AN ANALYSIS OF THE TEXT OF I SAM. xvi: 14 to xviii: 30.

In this first example, I wish to begin with a study in lower criticism, which includes as one of its branches, textual criticism. The section selected has in our English Bibles (and therefore also in the Chinese Bibles) 98 verses. Printed editions of the Hebrew text are now divided in almost the same way. (This verse division only dates from after the Reformation.) But when I turn up the passage in my edition of the Greek Old Testament, I find only $58\frac{1}{2}$ verses in the text; the other $39\frac{1}{2}$ verses are relegated to the margin, or rather to the bottom of the page. The reason of this arrangement is due to the fact that the text is all that is found in the best manuscript still extant of the Old Testament, to wit, the codex preserved in the Vatican Library which is usually called "B." The remaining verses which are relegated to the bottom of the page are found in the Codex Alexandrinus, "A." (The Sinaitic MS preserved at Petrograd is defective

in this part of the Old Testament.) Scholars notice that the style of translation of the $39\frac{1}{2}$ verses differs so considerably from that of the $58\frac{1}{2}$ verses as to justify a belief that they are from a different translator. The $39\frac{1}{2}$ verses are not omitted in one block; they are divided up into nine sections which are placed between nine sections of the $58\frac{1}{2}$ verses. Let us call the $58\frac{1}{2}$ verses the B Text and the $39\frac{1}{2}$ the A Text (of course A really has the whole 98 verses, but for convenience it will be better to mean by the A text only that part of the 98 verses which is not found in the B Text).

The B Text runs as follows:—xvi: 14-xvii: 11; xvii: 32-40; 42-48a; 49; 51-54; xviii: 6-8; 12-16; 20-21a; 22-29a.

The A Text, therefore, consists of xvii: 12-31; 41; 48b; 50; 55-xviii: 5; xviii (9-11); 17-19; (21b); and 29b, 30.

Lower criticism having provided the information concerning the actual text, we pass to a study in higher criticism. It is well to bear in mind that the title of one of the New Testament books, enshrined in all copies of the New Testament is an example of higher criticism: The Epistle to the Hebrews is not so designated in the text of the epistle itself; the title is an inference drawn from the study of the contents that the epistle was intended by its writer for "Hebrews"—a piece of good higher criticism if by "Hebrews" is meant those who differ from Gentiles; a very bad piece of criticism if by "Hebrews" is meant (as for instance is meant in Acts vi:1) Jews who differed from "the Grecian Jews." A far better title would have been the Epistle to Hellenists. The ascription of the Pentateuch to Moses or of the three first gospels to Matthew, Mark, and Luke are not examples of higher criticism; they are the result of tradition only. We do not know anything about the style of Moses or of Matthew, Mark and Luke apart from the works alleged to be written by them which would afford any grounds for a scientific discussion of the matter.

Higher criticism in the first place makes an orderly arrangement of the facts to be observed; and next it seeks to draw correct inferences from these facts. Of course, if the alleged facts are not really facts, or if the arrangement be at fault, and especially if certain facts which ought to be noted are omitted, the inferences are sure to be faulty.

Let us note the following facts:

(1) The first fact of interest is that when we read over the $58\frac{1}{2}$ verses of the Greek text as they stand in B,

we have a complete and consistent story of the fight between David and Goliath and the marriage of David with one of Saul's daughters. (2) The next thing is still more interesting: when we read over the A text, we find that we have another complete and consistent story of the same things in entirely different language and with some differences in the incidents narrated (to which attention will be called presently). (3) In the second story as in the first, when David and when Goliath are first mentioned, there is a brief statement of whom they are (B: xvi: 18 and xvii: 4; A: xvii: 12 and 23). In neither story is there any repetition of this statement. (4) In the first story there is no apparent gap. Any one listening to the story as told in text B, for the first time, would not be conscious that anything had been left out. In text A, there is one point where a gap may be noted. After verse 31, we expect to hear something of what happened between Saul and David before we hear about Goliath coming near to David. (5) In the B text, there are no verses which do not fit into the place in which they are found. But in the A text, there are two sections (which are placed in brackets in the list above) which do not fit the context. (6) Each of the two stories is quite consistent with itself; but each has incidents which are inconsistent with incidents in the other version. (i) In B, David is called "a mighty man of valour and a man of war" (xvi: 18). Saul makes him his "armour-bearer" (21) and later clothes "David with his apparel," puts "an helmet of brass upon his head" and clothes him with "a coat of mail" (xvii: 38). David refers to a time then past when he used to keep his father's sheep (xvii: 34). But in A, David is still keeping his father's sheep (xvii: 15, 20, 28). It is difficult to imagine Eliab using the contemptuous words of xvii: 28 to a soldier whose position as one of Saul's body guard is likely to have been better than Eliab's. (ii) In B, Saul specially sends to Jesse to ask permission for David to "stand before" him (xvi: 22). In A, Saul has to enquire whose son David is (xvii: 56, 58). This is an old problem; no satisfactory answer to which has ever been supplied. (iii) In B, Saul commands his servants "to commune with David secretly" about becoming his son-in-law (xviii: 22). In A, Saul speaks openly to David himself (17). In B, the daughter is named Michal; in A, Merab. In B, the wedding is consummated; in A, frustrated.

Amongst the inferences we make are the following :

(1) Two theories only are possible to account for B having only $58\frac{1}{2}$ verses while A adds $39\frac{1}{2}$. Either (i) A is the original text and B has omitted $39\frac{1}{2}$ verses; or (ii) B is the original and A has added $39\frac{1}{2}$ verses. An attempt to omit forty per cent of any continuous narrative, e.g., of any part of II Sam. ix-xx, or of any passage in Carlyle or Macaulay, will show how difficult it is to retain in the sixty per cent a narrative of the whole incident without noticeable gaps; how impossible it is to make of the omitted forty per cent, a second narrative which while differing from the narrative of the sixty per cent, is also a connected and consistent narrative. There is only one possible solution of the facts which are put before us: The manuscript from which B was translated contained only the verses which B has translated. Some time later than the date of the text of the manuscript from which B is translated (which, by the way, may have been considerably earlier than the date of that manuscript) an editor, or "redactor" as such men are usually called, added a second narrative which he had found to that text. He added it in sections which he himself had arranged and not the original writers of either of the two versions which he had, the one already found in the old text or the one which he was then adding. He made a very complex whole by sandwiching the nine sections of the new into nine sections of the old. Moreover, he made no attempt to harmonize the differences between the two narratives.

(2) The verses which we have bracketed in A, do not belong either to the old or the new narrative. Vv. 9-11 of chap. xviii are a variant of the story given us in xix: 9, 10; xviii: 21b is a note by the redactor to join a very awkward part of the new and old versions; the attempt can only be described as a failure.

A good many other things might be added. I will content myself with these two, because they give us solid ground for saying that such an admixture of documents, however unlikely, impossible, if you will, to-day, was really a possibility in the days when the text of the Old Testament was being compiled. This particular specimen differs from almost all others: it is not due to the surmisings of Wellhausen or of Kuenen or any other modern critic; the separation is a positive fact that occurs in the Greek manuscripts that we possess to-day. Of

course, the analysis of this passage does not substantiate the analysis of any other. All it does demonstrate is that an analysis into differing documents is a possible solution of problems raised by alleged duplication of narratives, or of inconsistencies between such duplicates. The man who excludes the possibility of such analysis is unscientific. He is not necessarily unscientific because he declines to accept some particular specimen of analysis, unless his reason for non-acceptance is the impossibility of analysis. "Unscientific" does not mean "devout" or "believing" or any other good thing: it means unable to reason rightly, or even in some cases, disloyal to the truth.

II. THE LAWS OF THE PENTATEUCH CONCERNING SLAVERY.

Our second example will not take us nearly so long as this former one. The laws concerning slavery are found in three codes: (A) Ex. xxi: 2-11; (B) Dt. xv: 12-18; (C) Lev. xxv: 39-55.

In A, Hebrews may own Hebrew slaves; but in the seventh year, men slaves are to be freed; women slaves need not be freed.

In B, the law of A is distinctly amended. Hebrews may still own Hebrew slaves, and must still set them free in the seventh year, but twice over, vv. 12 and 17, it is specially enacted that women slaves as well as men slaves are to be set free.

In C, no Hebrew is allowed to own a Hebrew slave. Hebrews may hire themselves out to service. In the fiftieth year, such servants are to be set free. Non-Hebrews may be purchased as slaves; nothing is said about setting them free.

There are no references in the historical books to any instance of action corresponding to the laws of Code A. In Jer. xxxiv, the wording of the narrative shows quite distinctly that the code then in force was Code B. In Neh. v: 1-13, we have a narrative which while it does not make any mention of Code C, nor does it use phrases which can be clearly shown to have been influenced by the phraseology of Code C, does indicate a state of public feeling which is entirely consistent with the enactment of such a law as that of Code C.

Arranged in the above order, the three codes show an increasing enlightenment in regard to the question of slavery.

Arranged in the order in which they occur in the Pentateuch and accepted as legislation which was enacted in the days of Moses, we are compelled to say that within a few months of the Israelites leaving Egypt, they were permitted by God to hold some of their brethren as slaves though they were compelled to set such of these slaves as were men, free in the seventh year. Then, some time during the following thirty-eight years, God strictly forbade the Hebrews to own Hebrew slaves; they were to be treated only as hired servants and set free within fifty years. They were permitted to hold as slaves the people of other nations (with whom they had next to no intercourse at that period). Lastly, before a "year of jubilee" had actually been reached, the legislation is once more amended and Israelites are once more permitted to own Israelites as slaves; but there is a very definite and intentional amendment of the first legislation in that women as well as men are to be set free in the seventh year.

Arranged in this second order, the course of legislation is simply inexplicable. It is quite incompatible with right thinking to imagine the legislation as coming direct from God in such a manner as this. No one can account for a change in divinely dictated laws, much less for a double change like this. Neither can anyone account for such fickleness by attributing the laws to Moses or any other human legislators.

Who will, may think that Jeremiah knew all about all the laws of our present Pentateuch. Many of us think it more honoring to God and to His people Israel, to believe that in the days of Jeremiah there was no such legislation as that found in Code C, and that the laws of Code A had already been altered. We say that Code A comes from the Ephraimite document; Code B, from the Deuteronomic; Code C, from the Priestly.

If our brother missionaries differ from us, we make no complaint. But it is not possible for us to teach the Chinese any other things than these which I have written. We do not wish to make strife; but we cannot tell untruths, and that is what we should be doing if we told the Chinese that there was only one and not two stories of David and Goliath and that the story contained no contradictions; or that the laws on slavery were all enacted by special, verbal command of God while the Israelites were in the wilderness. While we teach in this way, we also do our best to tell our students

that the Bible is altogether unlike any other book, because alone, among all books it is inspired, "God-breathed." We do not say that God has nothing to do with other books; but we do say that no other book has the right to be called the Word of God as the Bible has. We love the Bible, we enjoy the study of it. It is the book which has taught us to tell the truth. It is because we have learnt something of its lessons that we reject many of the old traditional theories about it and hold to newer and, as we believe, truer theories. Above all, we never forget that the Bible is the one book to which we owe all we know about Jesus Christ and all that He taught us about His Father and all that He did for us men and for our salvation.

Christian Co-operative Organization

T. C. CHAO

(From speech at Laymen's Conference of M. E. S.)

See Editorial "The Laity Meet in Conference."

THIS is my proposal. Let our laymen and laywomen combine in starting a "Christian Co-operative Loan Association" (教友消費協作會) for the conquest of the villages for Christ. Each shareholder puts into the enterprise \$50: four hundred persons can thus give us \$20,000. Let a bank be started in a convenient town or city for the purpose of loaning money on light interest and on security to our church members who are farmers in the villages so that they may be saved from borrowing at ruinous interests. That, however, is not all the work that this bank might do. Besides loaning money to Christian farmers, it could maintain an office to conduct collective buying for our Christian farmers and supply them with goods necessary for wedding and funeral occasions. In that way the farmers could get good things cheaply and save a great deal of money from their wedding and funeral and other customary expenditures. In that way too the Church will have an opportunity to change the customs of the villages, win the respect and love of the farmers, recruit them as members, and secure the support of the country. Of course such an enterprise is an experiment, an adventure, a work to be done by laymen

and laywomen, and of course the bank and its various works should be carefully organized, supervised, and inspected from time to time, and placed under honest and able leaders.

Back of all this is my clear conviction that the firm establishment of the Church in China and the naturalization of the Christian religion will largely depend upon the conquest of the village by the Church. Such an ambition is, however, too large to be realized by a bank with its co-operative loan and buying work alone. Many other works must be carried on in connection with it. Five years after the work is started and if it proves to be a success, a school building ought to be built in a prosperous village which is easily accessible to two or three other villages. A preacher with a middle school education is then put in charge of it, teaching on week days and preaching on Sundays. A system of primary school education for the village must be carefully worked out, and must be adapted to the needs of the rural children. In addition to this, the school must be made the religious and social center of the country, in which grown folks can gather together for social purposes, to hear lectures on political, industrial, and economic subjects, to see motion pictures, and to have a good time generally. They will thus see that the Church aims to be their benefactor and emancipator. And in time the Church will certainly find them to be its devout and loyal supporters and find their children to be good material for helpful spiritual ministry.

Who then will be the preachers and teachers in this village school church? They must be trained to some extent in agriculture, education, sociology, theology, and practical service. They must be recruited from the graduates of our middle schools, and must receive a salary of at least thirty dollars a month. To induce them to take up this work gladly, they must be given opportunity for summer school education and to secure a junior college certificate and sometimes even a college degree at the end of a certain number of years and after completing a certain amount of work. When one gets this junior college certificate he would be given a larger salary and be promoted to the position of the preacher and principal of the village school. At the same time he is to have an assistant worker, also a middle school graduate who starts work just as he did and is given the same work and privileges. So by the time the older worker gets his college degree and desires to leave, he will have an experienced man to

succeed him. Of course no man will be allowed to take up this important work except on a carefully worked out contract. If this plan can be carried out successfully, the church will discover that it then has a sufficient number of men for village schools, for country pulpits, for its other schools, and for the Christian ministry. It will also find that it will have sufficient support from its members and real loyalty among them in addition to this support.

Guard Your Health

How to Avoid Dysentery

W. W. PETER

DYSENTERY has caused 19% of all known deaths of missionary children. For the total missionary body, there have been probably more than 2,000 cases with more than 200 deaths.* This issue of the RECORDER will reach missionaries just at the beginning of the danger season. Therefore a few facts and suggestions may be in order.

Dysentery is only one of a number of intestinal diseases. Many of the precautions which apply in the case of dysentery also apply in the prevention of cholera and typhoid fever.

Dysentery, like cholera and typhoid fever, is contracted by taking the germs of the disease into the mouth. The germ itself is found in the discharges from the bowels from a case of dysentery.

There are two kinds of dysentery, one due to an animal germ producing amoebic dysentery which is usually chronic and accompanied by pain in the abdomen, diarrhoea with mucous and bloody stools, emaciation, and often abscess of the liver.†

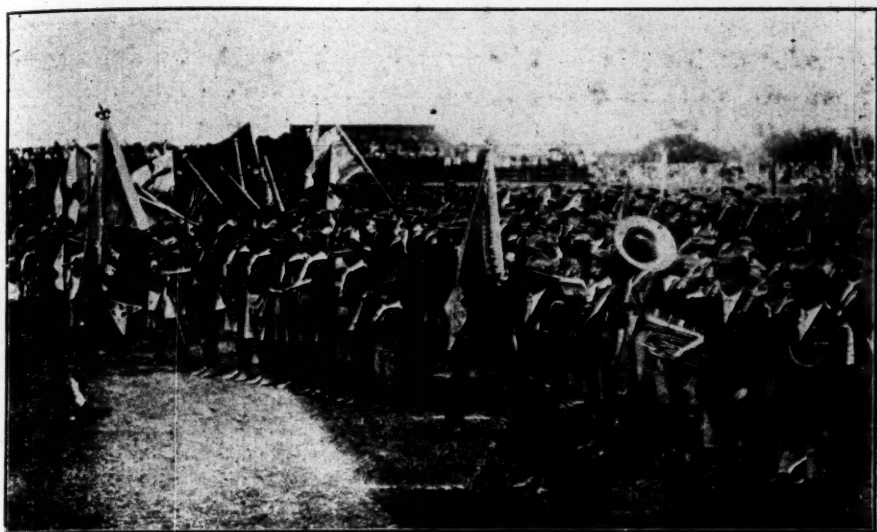
The other form is due to a vegetable germ and is known as bacillary dysentery. This is an acute disease lasting about ten days and is accompanied by frequent mucous, bloody stools with fever and pain in the abdomen. Both forms of dysentery are accompanied by great pain and straining at the time of defecation.

* "The Health of Missionary Families in China," Lennox, pp. 100, 113.

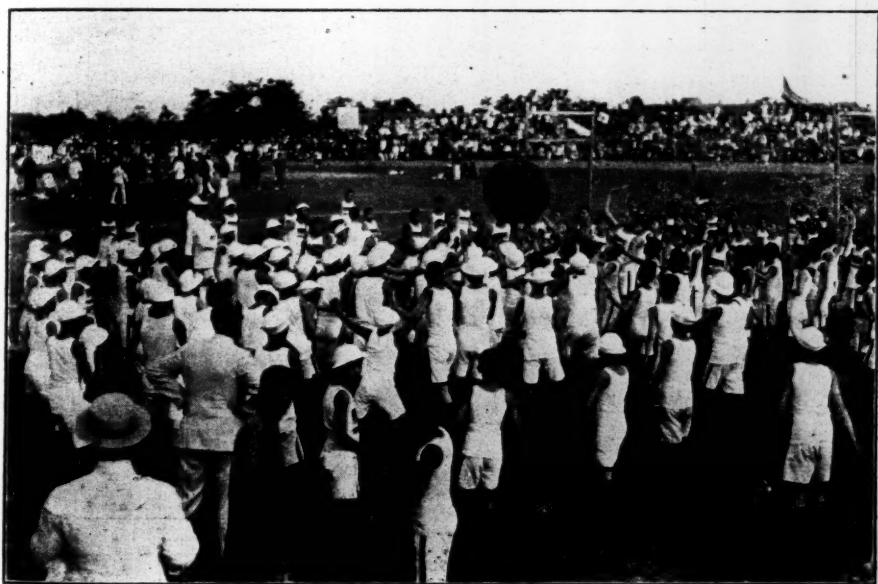
† Sanitary Inspectors' Handbook, Manila, pp. 59-60.

RULES TO AVOID CONTRACTING DYSENTERY (CHOLERA AND
TYPHOID FEVER).

1. Use only boiled, distilled or chlorinated water for drinking purposes or for cleansing the teeth and mouth.
2. Always wash the hands thoroughly after coming from stool and before eating or preparing food for others to eat.
3. Do not touch water or food with the hands unless they have just been washed and well dried.
4. Do not dip water out of a receptacle, but pour it out ; or, better still, use a receptacle which is fitted with a faucet.
5. All food should be cooked. Fruit that grows on trees well above the ground may be safely eaten unless it has been contaminated by handling.
6. Flies may carry the organisms of dysentery, cholera, and typhoid fever on their feet, therefore all food should be covered as soon as it is cooked.
7. All manure and garbage should be kept covered in receptacles and properly disposed of to prevent the breeding of flies.
8. Boil all water for the diluting of milk.
9. Keep kitchen and table dishes thoroughly clean and scald them each time before use.
10. Vegetables and fruits which grow on or near the ground should not be eaten unless cooked. Raw vegetables are dangerous.
11. No diarrhoea or disorder of the bowels, however slight, should go untreated. All body dejecta should be disinfected when some intestinal disease is suspected.
12. The bowels and other eliminating organs of the body should be kept in good condition.

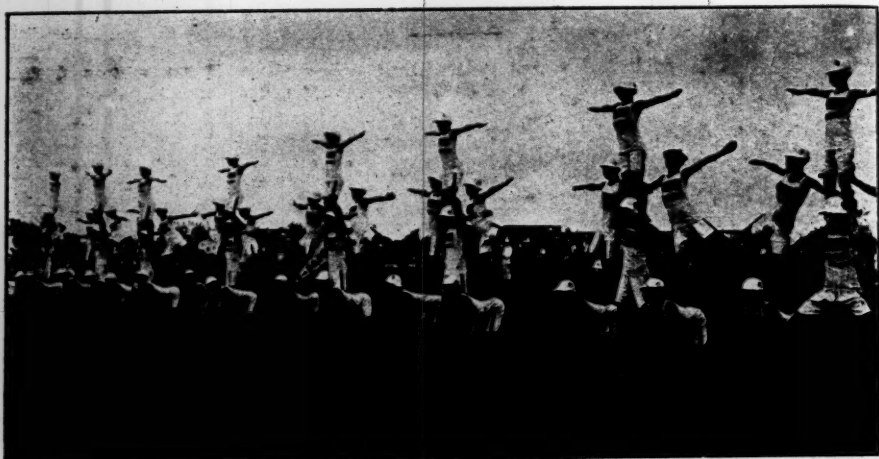


Chinese Boy Scout Rally.



Mass Games.

FAR EASTERN OLYMPIC GAMES.



Group Athletics.



Girls in Group Games.

FAR EASTERN OLYMPIC GAMES.

Obituary

Rev. John R. Hykes, D.D.

REV. Dr. John Reside Hykes, Agent for China of the American Bible Society, died in Shanghai on Tuesday, June 14th, after an illness of about three months, though his health had been failing for more than a year.

He was born in Shippensburg, Pa., August 9th, 1852, graduated from the Pennsylvania Normal School in 1871, and two years later, having been ordained to the ministry of the Methodist Church, he came to China as a missionary and was stationed in Kiukiang, where he worked with marked success until 1893 when he resigned to take up his late duties.

It has fallen to the lot of few men in the mission field to have been so widely known and so generally beloved. Outside his own work and responsibilities Dr. Hykes was a man who took a real and hearty interest in men and affairs. That he was essentially a man's man is shown by the universal respect and affection in which he was held by all those in Shanghai whose privilege it was to know him and to work with him.

It is in connection with his activities in Masonry that the writer knew him best, and as the head of all branches of the Order under the American Jurisdiction he was the guide, counselor, and friend to hundreds of the Craft in this part of the world.

It is difficult to replace a man of his character and personality, to adequately estimate his loss to the community, or to fittingly express our sense of that loss in terms of respect and affection. His best memorial will be in the hearts and lives of those he has influenced.

Dr. Hykes was married in 1881 to Miss Rebecca S. Marshall of Shippensburg who survives him with four of their sons to whom the sympathy of the whole community will be extended in this great sorrow.

C. S. F. L.

Our Book Table

A MANUAL OF CHINESE METAPHOR. *Being a Selection of Typical Chinese Metaphors with Explanatory Notes and Indices.* By C. A. S. WILLIAMS, Acting Assistant Chinese Secretary of the Inspectorate General of Customs, etc., Author of *Anglo-Chinese Glossary for Customs and Commercial Use.* Published by Order of the Inspector General of Customs, and Printed by the Commercial Press, Shanghai. 1920. Pp. 320. 9x6 inches. Appendix with Chinese Bibliography; and Chinese and English Indices.

This latest help to the comprehension of the Chinese language in one of its most important aspects is arranged upon a somewhat novel plan. The author says "that in order to read the Chinese newspapers with any degree of accuracy it is undoubtedly necessary to acquire some knowledge of metaphorical Chinese, which is certainly the backbone of the language." Under xxv main heads, beginning with Art and closing with Zoölogy, we have 256 pages of four-character "metaphors" carefully explained, and the sources of those that can be traced indicated by reference to the original books. All the metaphor sentences are indexed and cross-indexed by group headings and by subjects, the name of the group being given and the number under the group also. (It would seem as if no student could miss finding what is wanted.)

The author's other studies in Chinese are a guarantee of the accuracy of the translations. It is of great advantage to the user of this convenient manual to have elucidated the *sources* of the phrases. For instance the term *Ai kuo* (愛國) which would naturally be regarded as a foreign importation or perhaps a translation of foreign use, is traced (p. 59 "Family, I") in the phrase *Ai kuo ju chia* (愛國如家) "Loving the realm as one's family, Patriotism," to the *Annals of the Han Dynasty* 148-209. It is added further that "The term *ai kuo* became popular after the proclamation of the Republic."

We regret to have to say that the binding is flimsy and insubstantial, and wholly unsuited to a book in constant use as this is sure to be.

A. H. S.

THE TRUTH ABOUT CHINA. *Peking and Tientsin Times, February 1921.*

A summary of popular ideas. Does not think a monarchical restoration very probable or likely to be a success, and thinks the Parliament should meet where it will be free from military control. While the signs of regeneration in China are not much in evidence, does not think that foreign aid can do much. Contrary to some Chinese, does not think the President very well suited to his office.

LEAVES FROM AN EDITOR'S NOTE-BOOK. H. G. W. WOODHEAD, *Peking and Tientsin Times.*

A collection of amusing incidents and somewhat startling revelations based on journalistic experience in Shanghai. There is some plain talking about the Sinza Refuge and prisons, among other things.

WORKING GIRLS OF CHINA. E. E. WHIMSTER. *United Council of Missionary Education, London. One shilling net.*

While this book deals to some extent with the life of working women in China, it is more a short study of the status of woman in China—possibly more from the view-point of the middle classes. It points out, however, that the day of woman in industry in China is now beginning. It is a useful book to put into the hands of a student class of senior girls.

THE HONORABLE MRS. LING'S CONVERSION. By JEAN H. BROWN. *Published by Interchurch World Movement of North America, Sales Department, 45 West 18th St., New York.*

This is a playlet in pamphlet form, which is correct in both setting and content. The directions for costuming might be clearer to the uninitiated if a few illustrations had accompanied the explanations. The message of the playlet is informing, and should be a real help to leaders of church young people societies in stirring up interest in missions. Although in English, and intended for English-speaking audiences, the playlet might with benefit be adapted for use by the young people of our Chinese churches.

F. C. B.

STORIES OF ADVENTURE IN CHINA. DOROTHY F. WILSON. *United Council for Missionary Education, Cathedral House, 8 Paternoster Road, London, E. C. 4. Price one shilling net.*

A text-book for boys and girls between eight and ten years old, illustrating some adventurous incidents in mission work in China. It is an attempt to appeal to the imagination of the adolescent. The stories should be helpful.

WORK IN TIBET. THRO. SORESENSEN, *China Inland Mission. Tibetan Religious Literature Depot, Tatsienlu, Szechwan.*

This pamphlet contains a lecture given on Tibetan Buddhism, a short statement of mission work among Tibetans and the annual report of the Religious Literature Depot for 1919 and 1920. The lecture contains much information on Tibetan Buddhism and is in the main a collection of scholarly and interesting notes. Many phrases are given in Tibetan. There are twenty illustrations from Tibetan paintings, which, while not as clear as they might be, embody the main views of Tibetan Buddhism. The proof reading is not very satisfactory.

CHINA'S CHALLENGE AND THE METHODISTS' REPLY. By PAUL HUTCHINSON. *Methodist Publishing House in China, Shanghai.*

This book is the programme of advance of the Methodist Episcopal Church in China, adopted at its Program Study and Statement Conference held in Peking in the early part of 1920. It

shows the aspirations of this denomination and attempts to delimit its responsibility and outline its program. It is not expected to carry out the program outlined in its entirety before 1925. There are many suggestive charts which help to bring clearly to the mind certain phases of the work, a plan which might well be followed by other denominations. As a whole the book indicates how mission work may be studied with a view to securing a comprehensive program. In view of the coming National Christian Conference other missions might well study their work in a similar manner.

GLIMPSES OF THE YANGTSE GORGES. By CORNELL PLANT, *The Pilot*. Published by Kelly & Walsh, Shanghai. Size $8\frac{1}{2} \times 5\frac{1}{2}$ ins. 86 pages.

A glorified guide book of the upper Yangtse, in which every part of the river between Ichang and Chungking is carefully mapped out and explained. The towns and villages on the banks and the magnificent gorges are described, as well as the many dangerous rocks and rapids which the voyager will encounter. The value of the book is greatly enhanced by artistic pen and ink sketches by I. A. Donnelly, and the reproductions of photographs are well done. The author of the book who is known as "the grand old man of the upper Yangtse" has devoted many years to a contest with the difficulties of navigation on China's greatest river. Many copies of this book will be sent to friends at home as gifts from those who have seen the beauties and faced the dangers which it describes.

M. E. F.-D.

SAMUEL POLLARD, PIONEER MISSIONARY IN CHINA. By Rev. W. A. GRIST. With Eleven Illustrations. Cassell & Co., Ltd., London, New York, Toronto and Melbourne. $8\frac{1}{2} \times 5\frac{1}{2}$ in. Pages 384. 7/6 net.

This intimate sketch of the life and work of the late missionary to the Miao of south-west China is a fascinating book. The author was at one time a member of the United Methodist Mission, so that through his explanations and comments one is enabled to get an idea of the difficulties and grave dangers involved in such a task as Sam Pollard carried through, at the cost of persecution, terrible beatings, incredible hardships, and illness which cost him his life at the early age of 51. He was a lovable man, with an impetuous disposition, a well stocked mind, skilful hands, and a deeply spiritual nature. The work which he and a very few associates accomplished was marvellous. Glimpses of the narrow view of some at the 'home base' are afforded. The vast importance of the beginnings among these tribes was but imperfectly appreciated. The whole story of the work of this and other missions in this great field is one of the most wonderful in modern missions, or indeed in any missions. This biography should be read by all young China missionaries in order to gain an impression of what real sacrifice and devotion to missionary life means.

A. H. S.

LABORERS TOGETHER. *A Study of Southern Baptist Missions in China.* By MARGARET MCRAE LACKY. F. H. Revell Co. 1921. 7½×5 inches. Pages 126.

This book is composed of brief illustrated sketches of the four Missions of the Southern Baptist Churches in China, giving an outline of present conditions (without past history) and a list of workers. The compiler is convinced that "Shanghai ought to be the capital of China." "As Shanghai goes so goes China." The capital of Honan, though printed as Kaifeng on the map, in the text consistently appears as Kaifing, just as Kweiteh (on the map) is printed as Kwiteh.

There are nineteen chapters, but no index.

S.

THE CHINESE STORY BOOK. *London, The Carey Press, 19 Furnival Street, London, E. C. 5/- net.*

This is a book compiled specially for boys and girls who wish to get an insight into the life of Chinese society and the Chinese people. It contains stories reflecting Chinese life, socially, religiously, and otherwise. Even adults who wish to break away from the every-day routine will find relief in this interesting volume. The purpose of this book is to help readers know the Chinese people as they are. Hence the book will not only serve in leisure hours but also in increasing knowledge. I have no hesitation in recommending this book and quote, in closing, the concluding paragraph of the preface: "There is much of the past in this book, for you cannot write of China without writing of the past: but even as you read of the past you will remember the present and think of the future, seeing John Chinaman throwing all the strength of his heart into the cause which is also ours. Then you will not dream of looking down on him, and you will not need to look up to him: for you will see that you are standing shoulder to shoulder with him in the fight for the world's good."

R. Y. Lo.

REMINISCENCES OF A SISTER. By E. G. KEMP, F. R. S. G. S. *The Carey Press, 18 Furnival Street, London. E. C. 48. Price 3/6 net. Size 8½×6½ inches. 128 pages.*

Florence Kemp went to Taiyuanfu in 1882 and worked there for twenty-four years, first as a single missionary, and then with Dr. Edwards, whom she married in 1885. Ten years after leaving China she died of a painful disease. Miss E. G. Kemp, whose books of travel are well known, has written these reminiscences of her sister, and though intended chiefly for relations and friends, they will interest a wider circle. All who read them will learn to know a saintly woman of winning and gracious personality, who from youth to age poured herself out for others.

M. E. F.-D.

MEN AND METHODS THAT WIN IN THE FOREIGN FIELDS. By J. R. SAUNDERS, Th.D. *Fleming H. Revell Company, New York.* 121 pp. Price \$1.00 gold.

The ten chapters of this small volume contain much valuable and sound teaching for new missionaries. While information from other prominent China missionaries has been used the book is mainly based on the author's twenty years of experience as a missionary to South China. This volume together with Arthur H. Smith's "A Manual for Young Missionaries to China," ought to be included in the curriculum for the prospective missionary either before he leaves for the field or, even better, when studying the language and preparing for actual work in the field. And the older missionary who often has to give advice to the new-comer would do well to read carefully these two volumes.

O. D.

CHINESE SELF-TAUGHT (IN CHINESE AND ROMAN CHARACTERS), MANDARIN. J. DARROCH, Litt.D. *E. Marlborough & Co., 51 Old Bailey, London.* 4/6; cloth 6/-.

This little manual of 150 pages is designed to serve as a text-book for students of Mandarin and also to assist tourists and travellers who require some use of Chinese.

After a brief dissertation on the Chinese sounds accompanied by a sound table comparing the systems of Wade, Standard, and Marlborough (of which this book is one in a series), there follows a section of 75 pages of a classified vocabulary. The next 50 pages contain conversational phrases and sentences arranged in three parallel columns of English, Chinese Equivalent in Character, and Romanized, Standard and Marlborough. These sentences are classified under appropriate captions such as: "Useful and Necessary Idiomatic Expressions and Phrases," "Expressions of Emotions," "Enquiries," "Travel by Rail," etc.

HELD BY CHINESE BRIGANDS. By CAPTAIN CHARLES GILSON. *Humphrey Milford, The Oxford University Press.*

This is a good story for boys (and older people), told with considerable dramatic force and conveying much interesting information. The story opens in Hongkong and has largely to do with the rugged people and more rugged mountains up in Kwangsi Province, as well as with some undesirable dens in Canton and elsewhere. The book contains much clever character painting, particularly Ling, the giant desperado and scholar, and some improbabilities, but in an attractive work of fiction we do not expect complete topographical or ethnological accuracy.

G. M.

GOTAMA BUDDHA. KENNETH J. SAUNDERS. *Association Press, 347 Madison Avenue, New York City.* G. \$1.50 a copy.

This is a book we should like to see every junior missionary, especially language-school students, read at once. It not only puts us in touch with the mind of one of the great religious leaders, but

also enables us to see clearly the personality and ideas which were the secret of his success. For while reading we can enter into Gotama's daily life and very own thought. There is frequent scholarly criticism of his ideas, though full credit is given for his sincerity. In the literature quoted and the development of the biography, the process of his deification is also shown. In a number of places and especially in a poem at the end where St. Francis and Gotama discuss Christ, the author's devotion to Christ as supreme and as completing the best that Gotama aimed at, is clearly brought out. "Gotama is himself a morning star of good will heralding the sun of love" is the concluding sentence in the book. There is a careful study of *nibbāna*, of the "real democracy" within the Sangha and of the way Gotama placed responsibility upon men for their own actions. Gotama is recognized as a "new thinker, let loose upon the planet by God," and a loving, earnest and gracious man. His sufferings, his friendships, his dreams and the value of his thoughts are passed in sympathetic review. From a literary viewpoint also the book has a charm of its own.

HUMAN NATURE AND ITS REMAKING. WILLIAM ERNEST HOCKING. *Yale University Press, New Haven, Conn.*

This book should be of special significance to those who find it necessary to put the meaning of Christianity in psychological and biological terms. The theme is the significance and process of the transformation of human nature, which is pictured as "a group of instincts." Instinct is defined as "a group of reflexes whose parts follow a regular serial order to a significant conclusion." The most central of instincts is called the Will to Power, which is really "human will as it is embodied in human instinct." Nietzsche's errors in this connection are pointed out. The place and significance of education, sin and religion are discussed from a modern viewpoint. The instincts of pugnacity, sex-love and ambition are especially treated in their relation to Christianity. The aim is to show how these and other instincts can express themselves fully along Christian lines; how, for instance, the Will to Power can pass from power-of, to power-for, as shown in service for others. The ultimate possibility of this, however, is seen in union with God and the need of something being added to human nature to achieve its highest possibilities and obligations. "The salvation of the soul requires a Divine Intervention." What the book does is to show how the elements of truth in modern philosophies are carried out and carried further in Christianity. This transformation of human nature is only finally possible through co-operation with and assimilation of the Divine Nature.

THE BIBLE OUTLINED IN A HUNDRED LESSONS. By J. P. SEWELL and G. A. KLINGMAN. 5½×8 inches, 246 pages and 6 maps. Published by F. L. Rowe, Cincinnati, Ohio.

As the title indicates, this book gives a bird's-eye view of the contents of the Bible in one hundred lessons, including five lessons devoted to the history of the Jews between the Testaments. The

lessons have been arranged for use in schools and colleges. The entire course may be covered in a school year. Each lesson is divided into two sections, viz., the outline of the lesson and questions for review. The outlines are necessarily brief. In fact they are often too brief to be really helpful. For instance, those on the Gospels consist merely of an enumeration of the incidents contained in the Scripture narrative.

F. C. H. D.

A FIRST CENTURY LETTER. *Being an Exposition of Paul's First Epistle to the Corinthians*, by N. MICKLEM, M.A., tutor and chaplain of Mansfield College, Oxford. 7½×5 inches; 112 pages; boards, 3/6 net; paper covers, 2/6 net. Published by the Christian Student Movement, 32 Russell Square, London, W. C. 1.

This book is an endeavor to make an old first century letter live again, and to show "how, under an old world-dress, Paul is dealing with very modern problems" (p. 3). The subject matter of the epistle is grouped in eight chapters, and lengthy sections of the text are summarized and paraphrased in modern speech. The author seeks to bring out the historical background of the epistle, but it should be added that he writes from the standpoint of a modernist, and does not regard Paul's thought as binding upon us, though we owe to his opinions the most serious and reverent attention (p. 7). "Whether or not Paul believed in 'the empty tomb' is a question which we cannot decide," he says, "but it is certain that Paul is not here (in 1 Cor. 15) concerned at all with what we mean by Christ's body Paul's insistence on 'the resurrection of the body' is meant to assert the continuity of individual identity, as distinguished from the persistence of some impalpable shade or 'soul' which was not in any real sense the identical man" (p. 89).

F. C. H. D.

PRACTICE OF THE PRESENCE OF CHRIST. W. Y. FULLERTON. C. L. S.

This is a book for Christians, well adapted for devotional reading, and especially suited to readers of easy Wenli who, for lack of suitable literature, find Sabbath afternoons rather lengthy. The bulk of the work is clear, but the first pages are somewhat vague, as the translator begins with five "stirring thoughts" suggesting five responsibilities, but proceeding to enumerate, he does not get beyond 其一. On page four these are again referred to as five "steps" and "also as the above five important ideas"—all of which subsequent emphasis would indicate that, having begun to enumerate, he should have been able to finish.

Should the next edition be considerably condensed, the work need not lose any of its value, and the number of those who read it through would probably be increased.

W. M. H.

THE LESSON HANDBOOK. *A Concise Commentary on the International Improved Uniform Lesson for the entire year 1921.* By HENRY H. MEYER. *The Methodist Book Concern, New York.*

The lessons are based on the Gospel of Matthew, the social teachings of the Bible and the life and letters of St. Paul.

The general plan of treatment in each lesson is the same as in the Lesson Handbook for 1920. This plan comprises in addition to the printed Lesson Text, Golden Text, Devotional Readings, and Reference Passages, three distinct features, viz., the Text Explained, Lesson Themes, and Subjects for Study and Discussion.

The Handbook "is commended for use with all students above the Intermediate Grade."

J. V.

EVANGELISM. By F. WATSON HANNAN. *The Methodist Book Concern, New York. Gold \$1.50, net.*

With no pretensions to special scholarship, but with many indications of wise study, earnest effort, and rich experience, this book will not only strengthen the faith of many but will inspire to more efficient evangelistic service. The modern view of evangelism as given in the book before us, not only cares for the soul in the fashion of the older attitude and conception, but in addition cares for the redemption of the body, the home, the business, recreation, and in fact seeks for all available points of contact with the man on the outside as well as with the inner shrine of his being.

This feature is characteristic of the program and general methods as outlined in Part I. Chapter V in this section is essentially practical. Dr. Hannan first dwells on the love message to children, emphasizes the appeal to the heroic as meeting the cravings of those ranging from sixteen to thirty years of age. After shewing the failure of weak appeals, the author speaks of the message to middle life, to the under-man,—the so-called down-and-out class, and finishes with the message of hope to the despairing.

Part II is devoted to Pastoral Evangelism, ominous and discouraging altered conditions being noted as well as the changing emphasis from the individual to the social appeal. Big union meetings, periodic revivals, and continuous evangelism are also discussed. Part III is given up to Sunday School Evangelism, and Part IV speaks of practical evangelism and the conservation of results. The Christian life, the doctrinal basis, Christian service, and the art of soul-winning are discussed out of a fertile experience and definite spiritual convictions. The last chapter, "The Master Soul-winner," as well as the earlier training class program, is richly suggestive and has points and appeals that can be well used alike at home and on the mission field.

G. M.

THE BRATIITUDES AND THE DECALOGUE. By THOMAS TORRANCE (A.B.S., Chengtu). *Skeffington & Son, Paternoster House, London, E. C. Price 3/6 net. Size 7½×5 inches, 128 pages.*

The author of this treatise endeavours to prove that it was the intention of our Lord in delivering the Sermon on the Mount to

expand and spiritualize the Decalogue. He traces a parallel between the first five commandments and the second five, also between the first four beatitudes and the second four, and then develops a further parallel between the commandments and the beatitudes as a whole. For the devout mind the book contains much that is helpful, and the thesis is interesting, whether or not the conclusions reached impress the reader as fully proved.

M. E. F.-D.

BRIEF MENTION

RICHES OF GRACE.

This is the Twentieth Annual Report of the "Door of Hope." It gives practical illustrations of the excellent work of this indispensable institution. Progress is indicated in the growth of the budget, which totalled \$37,430.31 for this year. In addition there was spent \$10,027.99 in the support of the Stray Children's Home from money given by the Municipal Council. We wish that this work could be multiplied throughout China.

ANNUAL REPORT OF THE SOUTH CHINA MISSION OF THE SOUTHERN BAPTIST CONVENTION.

Considerable insight into the valuable work of the largest Southern Baptist Mission in China.

SERICULTURE AT CANTON CHRISTIAN COLLEGE, CANTON.

Brief illustrated report of work in Sericulture conducted by this institution.

THE WORLD CONFERENCE ON FAITH AND ORDER.

Continuation Committee on the World Conference on Faith and Order.

This pamphlet is published by order of the meeting held at Geneva in August, 1920. It gives in condensed form the gist of the problems before this Conference and will repay careful study.

BRITISH AND FOREIGN BIBLE SOCIETY. Report of the China Agency, 1920.

According to the report the number of publications was 3,671,000 books which is very little above the normal figure. We note that 92,000 books in the phonetic script were published and sold.

The circulation, however, decreased by about one-fourth of a million books, though the contributions were considerably above the average. The contributions from Chinese congregations totalled nearly \$2,000.

In addition to statistics there are many interesting comments on mission work.

THE GOLDEN RULE IN BUSINESS. By ARTHUR NASH. The Murray Press, 359 Boylston St., Boston, Mass.

An interesting account of how a business firm applied the Christian principle of loving others as you love yourself. Provides excellent material for a sermon.

REPORT OF THE GENERAL ASSEMBLY OF LUTHERAN CHURCH IN CHINA.

A record of the progress in denominational unity made by the Lutherans in China.

SOME PLEAS FOR ADEQUATE RELIGIOUS INSTRUCTION FOR THE YOUNG. THOMAS C. T. CRAIN. The Abingdon Press.

Looks at religious education from the point of view of a judge.

THE BOOK OF A CHINESE BABY. MARY ENTWHISTLE. United Council for Missionary Education, London, S. W. 1. One shilling and sixpence net.

Considers in story form the position of a Chinese baby, bringing out the difference between the status of boys and girls. A helpful book to read to children.

BUTCHERING AND CURING MEATS IN CHINA. CARL OSCAR LEVINE.

This is Bulletin No. 27 published by the Canton Christian College and gives some interesting information on what is being done by a mission institution to improve meat production in China.

SHANGHAI COLLEGE 1921-1922 CATALOG.

CANTON CHRISTIAN COLLEGE 1921-1922 CATALOG.

PHILOSOPHY AND THE CHRISTIAN RELIGION. CLEMENT C. J. WEBB. Clarendon Press.

An inaugural lecture delivered before the University of Oxford. Brings out the relation of philosophy to Christianity, showing that Christianity is the main line of the religious development of the human spirit. Shows what Christianity has done to give a true conception of spiritual being and to develop the notion of personality for which ancient philosophers had no special name at all.

DISCOVERY. A Monthly Popular Journal of Knowledge—Edited by A. S. Russell. John Murray, 50A Albemarle Street, London, W. 1. Annual subscription, 12/6—post free. Single copies, one shilling net.

According to its name, this magazine deals with the latest ideas. This number contains an illuminating article on the "Psychology of Religious Experience." "Discovery" would be a good magazine for those who wish to keep in the advance guard of modern thought.

THE CHILDREN'S CLASSICS. Intermediate 2—(ages 9 to 11). The Russian Story Book, Volumes 1, 2, and 3—Senior 1, (ages 11 to 14). The Indian Story Book, Volumes 1, 2, and 3. Macmillan & Co., St. Martin's Street, London.

Full of selected and little-known stories of the type that children like to read.

TEMPLE HILL HOSPITAL. American Presbyterian Mission, Chefoo, China. Report for 1920.

A glance into the practical problems of a mission hospital, together with statistical reports of medical work done.

A REPORT OF THE DEPUTATION FROM THE FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS. To secure copies apply to Miss M. H. LEAVIS, Medford, Mass. Single copies G. \$0.20. One dozen copies—G. \$2.00.

This is the report of the Conference held in Shanghai, January 1920, and gives the summary of the needs of mission work in China, especially from the view-point of work for and by women. It is bound to influence missionary thinking.

Correspondence

PRESENT AWAKENING.

To the Editor of

The Chinese Recorder.

DEAR SIR :—Will you kindly allow me, through your columns, to express an appreciation of the article "The Present Intellectual Awakening" which appeared in the last number of the RECORDER.

It is encouraging, in a time of threatening storms of theological controversy, to find a leader who understands the *raison d'être* of the Christian Church and its message for his own day. Along with the truth that Jesus Christ is the solution and hope for the perplexities of this day, as of other days, goes the companion truth that His message must be interpreted with sympathy. It would be a pity and a loss for all time if the Christian leaders in China at this time gave the impression of hostility to such a seeking of truth as the New Thought Movement evidences. It would be a disaster and a surrender, likewise, if the Christian Church became so swayed by the demands of the hour that her leaders lost faith in and sight of her one ultimate task and her source of strength.

For new and inexperienced men to guide through a period of readjustment without the aid and leadership of those with longer service and wider connexions is to fail to conserve all

the energy available and likewise to fail in recommending the very truth we seek to transmit. It is a source of hope that one with so long an experience in China as the writer of the above article, so clearly sees the rocks ahead and so clearly penetrates the fog of present hazy conceptions as to speak with a message of cheer and encouragement.

Would it not be a decided advantage to all of us, in our mission work together here in this land, if we could lift ourselves above the opposing cries of "conservative," "liberal," "modernist," etc., and realize, in this our own time, a more fundamental and pertinent nexus in our thinking. Is it not possible for us all to get together on a basis of experimental reality in the things of God as taught by Jesus Christ?

We do our cause harm by any evidence of timidity toward truth and liberty of thought. We none the less delude ourselves if we imagine that Christ and Christianity have not the distinctive and unique message of salvation.

Dr. Price has witnessed to the fact that truth is made to stand by virtue of the life it brings. By such a criterion Christ has been and is still commended to us as our Captain and Saviour.

I am,

Very truly yours,

EDWARD W. PERRY.

Missionary News

"A WONDERFUL REVIVAL"

During April special meetings were held at Soochow University from which resulted a wonderful revival. The work was under the Rev. Z. T. Kaung, who did the preaching, and Prof. T. C. Chao, who was Chairman of the Committee and who supervised the interviews, conducting many himself: several other teachers also interviewed the students. The meetings were carefully planned and an analyzed report of methods and results was prepared by Prof. T. C. Chao, a copy of which may be obtained on application. During the meetings and the succeeding two weeks 140 took a stand for the Christian life. Within two weeks after the meetings 51 students, two professors, a professor's wife and seven servants joined the Church. Many of the others are expected to follow suit. Thirty-two of those who took a stand decided to do Christian work and twenty-one students are now in the Student Volunteer Band. One of those who took a stand was Prof. Hsu, who had been teaching in Christian institutions for twenty-five years. After his conversion he put his reasons for becoming a Christian into writing and distributed them among the students. His attitude toward Christianity had passed through three stages: indifference, half-heartedness, and awakening. He urged the young men to make this decision while they were young and said he believed that the life and death of the Chinese people and nation depends upon their acceptance of

Christianity. This, he feels, will enable them to overcome their selfishness and co-operate for the good of the country.

THE Y. M. C. A. IN CHINA

We have received the 1920 report of the Young Men's Christian Associations in China. It is well illustrated: the statistical side has been carried to greater clearness than ever before. In the 174 student associations there are 18,867 members, an increase of about 21% over that of 1919; this includes 63% of the student bodies concerned. We note that of all the students in these institutions, of which ten are theological schools, 33.8 are Christians. In addition to curriculum Bible study 36% of these students are in voluntary Bible classes. About 50% of the members of these student Associations do not belong to the Church. These Student Associations constitute an important Christian influence and activity. With regard to work in City Associations, we note there is a total of 41,699 members of which 88% are associate members or those who are not members of churches; this is an increase of over 28% over the previous year. There was received in fees a total of \$465,497.20, an average per member of \$11.16. In addition, \$155,279.23 was received in subscriptions, an average annual subsidy per member of \$3.74. On an average every member attended nine religious meetings during the year, which is slightly over half the number of attendances on physical activities; since the

latter are more frequent than religious meetings, this is significant. In addition to attending religious meetings one-third of the members attend Bible classes. In all the schools conducted by the City Associations there are 15,503 students. During the

year 2,071 became Christians in Association meetings of whom one-third joined the Church. We congratulate the Association on its steady progress and the growing importance of its work for the Christian movement in China.

Gleanings from Correspondence and Exchanges

We learn that Dr. H. Fosdick is to arrive in China on July 17th and is expected to speak at the Kuling and Mokanshan summer conferences and possibly at other places also.

The 13th Monthly Bulletin of the Chinese Home Missionary Society of May 1, 1921, contains an interesting appeal delivered before the Committee by Mr. C. G. Gowman on "Reasons Why the Tribal Populations Should Be Included in the Work of the Home Missionary Society."

A news sheet from Batang, Eastern Tibet, typed by a school boy, has come into the office and is appreciated. The day school has 117, the Sunday school an average attendance of 125, the Church an average attendance of 50. In the foreign staff, however, there has been no advance for ten years.

Hangchow Christian College recently had Pastor Kaung of Soochow conducting services twice daily. As a result 49 students and two teachers made a decision to follow Christ. On the following Sunday 23 were admitted to the church. This is considered the most wonderful day this institution has ever had.

In Hoihow, Hainan, there is a community of lepers, among whom are about twenty Christians. Not long ago on one of his visits to this colony, a missionary told these unfortunate people of the great suffering from famine of the Christians in the north of China. This missionary had a gift of \$30.00 from America for the use of these lepers which he turned over to them. At the close of the meeting for worship which he was holding with them the leader of the Christians spoke to the missionary and said that they had decided to help the famine sufferers and handed back to him \$10.00 of the \$30.00 which they had received.

Dr. Henry T. Hodgkin of Great Britain is spending some months in China. Dr. Hodgkin is a Cambridge graduate and a graduate in medicine of London University. He has been identified with the Student Movement in England and is the secretary for the Friends Missionary Society in England. He spent five years as a missionary in Szechwan. Those who have heard him say that he has a great message for the deepening of the spiritual life and for the improvement of international relationships. Dr. Hodgkin has been talking to the students in Nanking, and during

the summer will be in Kuling, Kuliang, and other points in China.

The College of Missions, Indianapolis, has invited Rev. W. Remfry Hunt, F. R. G. S., to its faculty, as a *locum tenens*, to take the Chair of Chinese Religious Thought, Philosophy, History, Art, Literature, Folklore, and the History of Missions in China. This institution is unique in its class, and has already made a fine demonstration of its place and purpose. Since its inception in 1910 its students numbering some 385 and representing the graduates of some 20 institutions of learning, have prepared scientifically arranged seminars, for their respective fields. This year some 55 students are in session and 43 missionaries will be graduated, ordained, and sent to India, China, Japan, and Africa this coming fall, fifteen of whom will enter the Language School in connection with the University of Nanking.

The *British Weekly* of December 9th, 1920, contains reference to a special sermon by Dr. Stuart Holden, part of which, since it is pertinent to conditions in China, we reproduce:—

"Dr. Holden has come regretfully to the conclusion that slander is especially prevalent in the religious world. If a Christian teacher comes to the conclusion that the word 'day' in the creation story refers to an age of history, or that the Book of Isaiah was the work of two authors, or if he takes an independent view on some obscure question of prophecy, the evil speaker gets busy. The preacher's utterances are embellished and exaggerated, until the story goes around that he

has denied inspiration, thrown over the Bible, and apostasized from the faith. The good man's heart is broken, and his usefulness impaired. "Remember that every man is entitled to his own point of view, just as we are. It is only by the friction of intellect that the torch of truth is lighted at all in public life." "The wilful tale-bearer should receive no more mercy than the assassin. George Meredith says truly that the gossip is a beast of prey who does not wait for the death of the victim he devours. . . . I would not allow a known tale-bearer to come to the Lord's Table."

We have received a circular from the University of Nanking calling attention to their special summer classes in Sericulture for the summer of 1921. Summer schools have played a tremendous part in promoting education in the United States and there are many reasons why in many places in China the same method should be adopted. We are glad to note this innovation in the University of Nanking.

The Christian Literature Society, Shanghai, is now issuing a quarterly bulletin known as "Christian Literature," the purpose of which is to keep its patrons in closer touch with its work. Among the ambitions of the society is that it should have the name of issuing up-to-date literature and be willing to scrap effete notions as well as effete books. Special attention is given to the approach to the Literati and the use of Chinese scholarship in the preparation of books. It is hoped too that the staff will produce more original work than formerly and the society become more and more a spiritual force in China.

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

ARRIVALS.

APRIL:

24th, from U. S. A., Dr. and Mrs. Dilley, P. N.

25th, from U. S. A., Miss E. Govisher, P. S.

MAY:

2nd, from Norway, Miss Fjeldly, Miss Rokke, N. M. S. From Finland, Miss Suominen, Miss Tainen, Miss Fink, Rev. Korhonen, F. M. S.

16th, from Norway, Rev. and Mrs. A. Hertzberg and four children, N. M. S. From England, Mr. and Mrs. Digham, Miss Brittle, F. F. M. S.

JUNE:

3rd, from Germany, K. W. and Mrs. Schweizer, C. I. M.

6th, from England, Rev. and Mrs. P. J. King and two children (ret.), Miss P. Snowden, Miss A. Wetherell, C. M. S.

DEPARTURES.

APRIL:

21st, for England, Dr. and Mrs. Warnshuis, I. M. C.

23rd, for U. S. A., Mr. and Mrs. Hollister and two children, M. E. F. B.

24th, for U. S. A., Mr. and Mrs. Gardiner and two children, M. E. F. B.

30th, for U. S. A., Dr. and Mrs. F. R. Crawford, P. S.

MAY:

1st, for England, Rev. and Mrs. Stonelake, B. M. S. For U. S. A., Mr. and Mrs. E. Strother, C. E.

5th, for Australia, Rev. and Mrs. H. J. Howden and one child. For England, Dr. and Mrs. D. D. Main, Rev. and Mrs. H. Castle and six children, Rev. G. F. Saywell, C. M. S.

7th, for England, Miss Morris, C. M. S.

16th, for England, Rev. and Mrs. J. K. Hill, Miss Wolfe, W. M. M. S.

20th, for Canada, Rev. and Mrs. Sibley and one child, C. M. M., Rev. and Mrs. Lohead and two children, C. P. M. For England, Miss Howe, Miss Stubbs, C. M. S.

21st, for U. S. A., Rev. and Mrs. Jones and two children, Rev. and Mrs. Hummel and one child, Rev. and Mrs. Martin and five children, M. E. F. B., Rev. and Mrs. Peterson, and three children, S. E. M. C., Miss M. Judson, P. N., Rev. S. H. Littell, P. E., Rev. and Mrs. R. Olson and five children, Rev. and Mrs. K. I. Samset and son, Miss Signe Abrahamsen, N. L. M. For Canada, Dr. Sheridan, Mr. E. Dickinson, C. M. M., Miss M. Manderson, W. F. M. S. For Norway, Rev. and Mrs. Olsen and five children, N. L. K.

23rd, for Australia, M. H. and Mrs. Hutton and one child, C. I. M.

28th, for Canada, L. R. and Mrs. Rist and three children, C. I. M. For U. S. A., L. Todnem and two children, Y. M. C. A. For England, Miss A. E. Mellor, Miss E. M. Dovey, Miss F. Eynon, C. I. M.

JUNE:

2nd, for U. S. A., E. H. Lockwood and two children, Y. M. C. A.

5th, for U. S. A., F. A. Gustafsson, M. S. N.

6th, for U. S. A., Miss C. G. Curtis, A. C. M.

7th, for England, Mrs. Wilson H. Geller and son (Laurence), L. M. S.

14th, for U. S. A., Mr. and Mrs. Willard M. Porterfield and one child, A. C. M.

18th, for U. S. A., Mitiam Beers, Y. W. C. A.

20th, for England, Rev. E. Box, L. M. S.

25th, for Canada, Nellie Elliott, Caroline March, Y. W. C. A.

